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Thanks be to God

Healing & Prosperity Thoughts

by Charles Fillmore

TO BE USED FROM

MAY 20 to JUNE 19

Healing: How beautiful on the mountains of mind are the feet of those who bring glad tidings of glorious, vitalizing strength and health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: As a son of God I shout for joy as I recognize the abundance manifest at my word of plenty.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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"It Is Well"

CHARLES FILLMORE

IT IS RELATED in the 4th chapter of II Kings that a certain woman called the Shunammite had a son who died suddenly. She was a friend of Elisha, the prophet, and her first thought in her need was to call on the man of God to come and restore her son to life. Elisha was on Mount Carmel, sixteen miles away. When Elisha saw her coming he sent his servant Gehazi to meet her and ask of her, "Is it well with thee? is it well with thy husband? is it well with the child?" And she answered, "It is well." In the original Hebrew this reads "Is it peace with thee? is it peace with thy husband? is it peace with the child?" Her answer was "It is peace."

This answer of the woman in the face of the most adverse conditions is what we call "scientific." Not all of us at such a time would say, "It is well," but if we are in the understanding of Truth and of the powers of the mind we can see that this answer is

correct. It cuts off all the error side of the proposition and makes possible the demonstration that "it is well." Here is a lesson for us. When we can say under all conditions, "It is well," we start the divine law into operation.

When Elisha heard the Shunammite's request that he come and raise her son to life he gave his staff to Gehazi and told him to go and lay it upon the face of the child; but the treatment did not work. Here again we have a lesson. A staff is something one leans upon. A staff represents a negative phase of consciousness. The meaning of the name Gehazi is "one who denies." The meaning of the name Elisha is the same as that of the name Jesus: "Jehovah, I AM, savior." In the consciousness of every individual are these two: the denier and the saver. In metaphysics we call them denial and affirmation. We find in our healing system that a certain consciousness of Truth is necessary before we can demonstrate. The servant is the word of the nothingness of error, sent forth as a denial of seeming conditions. He carries the staff, representing dependence, weakness, negation. A staff is a good thing for him who needs it and does not know any better way, but it always weakens one to depend upon it. "Thy rod and thy staff, they comfort me." It may comfort, but it cannot save. This woman came to Elisha not merely for comfort but for the saving power of God. Be careful what kind of comfort you give to those in trouble. Too often it is on the negative side. What we want in sorrow is not a little comfort, but the knowledge of how to get alive and free from wrong thoughts.

The resurrecting power in us comes through Elisha, Jesus Christ, the I AM. "I am the resurrection and the life." Make definite "I am" statements of life and power. Jesus Christ dealt almost always in affirmations of I AM power. He demonstrated the power of the I AM to save. This is why He is called the Saviour. Through the demonstration of life in Christ Jesus the soul and body are quickened and lifted up into fullness of living.

When Elisha came to the house of the Shunammite woman he went to the upper chamber, where the child was, and put his mouth upon the child's mouth, and "his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him, and the flesh of the child waxed warm." Then Elisha walked about the room and again stretched himself upon the child. "And the child sneezed seven times, and the child opened his eyes." The restoration was complete.

This child, this inactive one, is within all who are not truly regenerated. All who complain of ills of various kinds have the negative consciousness of the Shunammite's son, which must be made alive by the I AM of God.

It is very important that we make the body wholly alive. One who loses his body is like a man who has lost his clothes. If you want to be "clothed upon," do not be carried off by the idea that it is only necessary to save the soul. Get hold of this subjective child in you. Lay your eyes upon its eyes and open its perception. Touch the lips of flesh with your spiritual lips. See God in your flesh, as Job did. Then you must lay the whole spiritual man upon this body

and make it alive. Take hold of it with your I AM power in the consciousness of life omnipresent and raise it up.

Read the promise: "I am the resurrection, and the life: he that believeth in me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Remember that anything that was ever done can be done in any age; can be done now under the same conditions. What the law produces once it will produce again.

I once heard of a man who advertised for room and board in exchange for his good Christian example. This Shunammite woman knew the value of a man of God, and she built a room for Elisha on the roof of her house. This illustrates that a room should always be prepared in consciousness ready for the spiritual I AM, the Christ. This heavenly guest should always find a place and His presence will make us living examples. This means more than leading an exemplary Christian life. It means having power and doing the works Jesus did. If this raising of the Shunammite woman's son were mere history, it would pass away and do no real work in us; but if we get the understanding of the lesson it becomes alive in us, and goes on and on in consciousness. The body can be made conscious with living words like these:

"I am the resurrection, and the life." "I am alive in Christ. I live in the one life. I live, move, and have my being in God." These true statements will awaken the indwelling life, and the demonstration will follow: the son (body) of the woman (soul) will be made alive in Christ.

Your Daily Diet

ALBERT E. CLIFFE

FOR THE PAST decade the whole world has been increasingly food conscious, with our leading magazines and journals publishing many articles on nutrition by specialists, most of them advising us to eat the foods we ought to eat instead of the foods we like to eat. The word vitamins is flung at us from every conceivable angle, with warnings of the dreadful things that will happen to us should we not heed their importance.

As a food chemist, I know that the foods I eat each day are converted into the various parts of my body; in other words, my physical well-being depends for its development upon my daily diet. However several years ago it was found that in spite of a so-called perfect diet of the right foods, many people suffered from disease, which according to the principles of nutrition should never have occurred.

It was then that I came into my study of the mind, which has taught me that the food I give to my mind each hour and each day is of far greater importance than the food I give to my stomach. The words of Jesus in this respect are most applicable. "Be not therefore anxious, saying, What shall we eat? or, What shall we drink?" By an application of His words I discovered that I alone was the cause of my intense suffering from stomach ulcers for twenty-seven years.

Once I proved that my mental vitamins were the

real source of my sickness or health, I became as I wished to become, healthy, happy, and successful.

The Master said, "The kingdom of God is within you," and so, I believe, is hell. According as we plan our days and nights so shall we attain the kingdom we want the most. Personally I am not at all interested in any religion that exists to teach me simply how to die, but I am interested in a really positive religion that teaches me how to live and how to radiate my religion in my daily work so that others may judge for themselves what a knowledge of Truth brings to those who believe.

A study of heredity teaches us that we are all born with certain characteristics of temperament, health, personality, talents, and so forth, and that nothing on earth can possibly change these characteristics. In other words, it would seem that many of us are predestined to a life of illness, frustration, and failure. Fears are instilled in us from childhood. For example, we are told that if we are born of a certain type parents or grandparents we are sure to show certain unfortunate tendencies in later life. Such fears reap what they sow in many lives, for as a man thinks so is he; in other words, we frequently reproduce in our physical body precisely the things we fear.

On the other hand however, if we discount such tales, such fears, replacing them with a deep and sincere knowledge of Truth, then indeed we completely free ourselves from all inharmonious conditions, and we can at once demonstrate the law of freedom.

There is no doubt but that God gave each human

being certain characteristics and talents, which we must each try to develop to the best of our ability, thus rendering our life happy and successful. God, I am sure, wants every person to be happy during his or her life on earth, and if you are not demonstrating happiness there is something wrong with your application of religion; your mental vitamins are not up to standard, and it is up to you to find out why. It is quite a simple matter for you to find out where you are failing. First of all start by checking your daily round of thoughts; check your mental diet. Are you holding thoughts of fear, criticism, hatred, resentment, or are you allowing the memory of some past event in your life to stay in your mind, so upsetting the present day's thoughts that you are unable to attain a happy feeling?

These are all negative thoughts, which must be thrown out completely and replaced by positive ones. You must learn to know that no past event, no past tendency to illness, can affect your future unless you let it; all your resentments, your criticism of others must also be wiped right out at once, for no progress is possible unless these things are taken care of immediately.

Once you learn how to control your daily thinking in this way you will be surprised to see how your personality changes for the better. No longer will you make mountains out of molehills; no longer will you blame your nerves for your troubles. People will soon realize that you have something they do not possess and will begin to ask you what has happened in your life. Such a positive attitude—your beginning to see the Christ in others—changes the whole pic-

ture of life for you. You drop your fears, and each day you gain more ability in your work. New ideas come to you by inspiration, for now you have put your mind in tune with the Infinite, and He is always ready and willing to aid you with every problem that comes along.

You will never have to talk religion to anyone; men will see it talking in your life! You will radiate a positive influence at all times, which will in turn bring you happiness and health in good measure.

On a wet, cold, slushy day in March I entered a local store unconsciously whistling the tune "Oh, What a Beautiful Morning" when the lady manager said to me, "How can you whistle such a song on such a day, and it is Blue Monday too." I laughed, telling her that I was very happy; that I was off to my laboratories in good health and knowing that I should have many problems to solve today, many researches to tackle, some of which would mean financial success to some of my clients.

"There is no such thing as bad weather or Blue Mondays to me," I said. "When I hear people talking as you do I at once bring to their mind just how much they have to be grateful for. In your case you must have ability or you would not be manager of this store.

"You are wearing an engagement ring, so I conclude you are engaged to a fine young man. Possibly you live at home with your parents, and anyone can see by your eye that you are happy and healthy. Now, my dear young lady, each Monday morning and every morning just count the wonderful blessings you have. To each customer who comes in on bad

days and good days refuse to admit that there is such a thing as bad weather. Talking and grumbling about the weather never improves it, and it will always make matters worse.

"If you radiate a positive personality, before long someone will write to your company telling how they like your services. You will get along better with your staff, and then out of the blue sky will come a promotion to a better job. Try it and see."

Two months later I again called in this store, and a radiant young lady shook my hand. She said: "Mister, I tried your plan, and how it worked! I am oh, so grateful to you for your advice. After two weeks two women wrote my manager expressing themselves as you said they might. I found I had no more problems with my sales staff. I get along beautifully now, for I realize that I was the one at fault. Now I am being moved to a larger downtown store, with an increase in salary of one hundred dollars a month.

"It all seems too good to be true, but I do want to learn more of this idea of yours."

The story is true, and it is just a simple tale of how well Truth works. No matter what your field of endeavor may be, Truth works in every case. Once we learn and prove that our mental diet is the all-important factor, then health, success, and prosperity are showered upon us.

EDITOR'S NOTE—Another article by Albert E. Cliffe will appear in June UNITY.

Thy whole body shall be full of light.—JESUS.

Life Unfolds Your Child

BLANCHE TROMBLE EVANS

IF YOU ARE worried about your child cease your anxious concern. Relax! There is a way for your concern to be constructive and your interest and energy to be used toward understanding him and all of the wonderful possibilities that are potentially a part of his true being.

A woman called me up recently, upset beyond words, sick in mind and body about her son's having gone into the poultry business. He is well educated, an able writer with a promising future; but he nonchalantly threw success away, she said, to raise chickens and sell eggs. As she had asked my advice I reminded her that in each individual are implanted the divine ideas, the plan that he alone can successfully unfold. This plan is his divine commission, secret, and peculiar to himself. It is a plan or design for living that only his own heart can make known to him. Perhaps, I told her, raising poultry with its attendant outdoor life under the sky and trees and in the fresh air are what he needs now to develop a certain part of the divine plan.

"But, oh," the mother said, "I want to help my son to be a success, I want him to utilize his education and training to become 'somebody.'" As the woman is a nature lover I turned her thoughts to the lilies that I knew grew in her yard. Can you, I asked, unfold the lily buds in your yard or hasten their growth? Is not their shape, color, perfume, and time

of opening a part of a pattern and plan buried within each lily bulb? What would happen if you tried to force a lily bud to open?

"Oh, I see," she said breathlessly. "Maybe I have been interfering with my son's unfoldment, maybe that is why he has not been well lately."

"The lily unfolds beautifully," I gently suggested, "when we give it the right conditions and leave the rest to God."

On my desk is a vase of gorgeous gladioli. Some of them are of a salmon color, others are a heavenly orchid. I had nothing to do with the creation of these flowers other than to give the bulbs the right conditions under which to unfold the pattern within them, to express finally their own inherent characteristics and beauty. Who by anxious thought or worry can make a gladiolus send its roots down into the earth as an anchor against vagrant winds? Who can shape the swordlike green leaves? Who can force the tight buds to open and flaunt their beauty on a summer morning? Who can cause a carrot seed to grow into a plump, orange-colored, edible vegetable with ferny green leaves above the ground? Who can? What is it within the gladiolus bulb and the small carrot seed that causes them to be different from each other? Why do they maintain their own shape, color, and purpose—for beauty in one case, for food in the other? We can well ask this question when they grow in the same earth and in the same back yard! Only because of the life plan within each of them, and that means their own life plan, not another plant's!

For greater understanding we turn to the Bible.

In Genesis we read about the creation, how in the beginning God created or ideated everything in His mind, "everything . . . after its kind," and "God saw everything that He had made and beheld it as very good." "Everything . . . after its kind" is an important phrase to remember. When God ideated His masterpiece, man, did He create him after a blanket pattern, all men alike, each one a rubber-stamp reproduction of the other? No! He made each man after an idea He had in mind, each as an individual in his own right, as a son of God. God created not only the pattern of what each individual is capable of becoming but He created within him the life and intelligence, the faculties, emotions, senses, and powers that he will need to unfold the perfect plan buried within him, which it is his divine mission to carry out.

A teacher under whose guidance I had my early Truth lessons often said, "You are the object of God's affection." If each of us is the object of God's affection may we not trust Him to take care of the object of His affection? If each person is unique in his inner being and destined to bring forth a perfect God-given pattern sometime, someplace, does he not have the right to unfold this pattern without the anxious, troubled and sometimes ignorant, selfish, and meddlesome thoughts of other people? Does not the gladiolus bulb have a right to unfold its own pattern of loveliness, which sleeps inherently within it, and to fulfill its purpose of showing forth this beauty for the pleasure that this beauty gives? And the carrot—does it not have the right to grow in the same yard and yet retain its own pattern and pur-

pose? Given the right conditions of soil, water, and sunshine, each does fulfill the purpose for which God intended it as a unitary part of the whole.

But, you may ask, do I have to stand by, helplessly looking on and do nothing about my child's development? No, the parent has a responsibility toward his child, and it is a stupendous one! This responsibility, this privilege, is to watch expectantly as the inner pattern unfolds and to supply the right conditions for each detail to come forth in divine order. But what are the right conditions? They do not include worry, anxious thought, or selfish impulsion, which parents sometimes practice as their parental right. These confuse the child and often turn him from his natural inclination. Many a sensitive child has suffered untold agony by being thwarted by an overzealous parent in expressing his divinely ordained good. This divinely ordained good is hidden in the child's inner being and it will come forth under the direction of his Christ self if the outer conditions are right.

The parent can provide the child with the right conditions, first, by respecting the child's individuality and divinity and recognizing his right to an opportunity to unfold his divine pattern; secondly, by setting a good example and seeing that his own light is shining and true; thirdly, by being a loving friend and companion to the child, overcoming parental selfishness, possessiveness, and dictatorial tendencies; fourthly, by making available to the child good books, Truth literature, and other cultural things that awaken his interest in the better things of life.

Important key words in the creative work of God, as related in Genesis, we recall, are "Everything . . . after its kind." There are certain things that are true of the human family as a whole, and there are other things that are peculiar to the individual human being. "Everything . . . after its kind" are the particular gifts, talents, and powers that God has given each person. The parent may retard the development of a child's talent by intervening, by trying to force his own thoughts or ideals upon the child. It is important for a parent to remember that the way he wants his child to be may not be in accord with the child's own peculiar genius. Only the life and intelligence within your child, that which is called Spirit, can unfold him from within out. Forced to become the image that the parent has in mind for him, the child often grows up to be a "round peg in a square hole." He becomes a misfit, or grows up with one of two attitudes, either one of inferiority or one of superiority. There is a power and wisdom greater than that of the parent which is ever mindful of the child and ever pushes at his mind to awaken it and unfold it after his own divine pattern.

The more a parent disciplines himself, I have learned, the better guide he becomes, the more good he is able to give his child, and the richer his own soul becomes from the experience of parenthood. The parent learns, or should learn, that he is not the child's teacher any more than he is the child's pupil. So whether a child is one year old or thirty-one years of age, a good truth to remember is that one cannot successfully unfold another person any

more than one can unfold the gladiolus bulb or the carrot seed.

A good gardener cultivates the earth and plants the bulb and seed where they will receive sunshine and rain. Then he tends them, keeping out the weeds. In doing this he complies with the law governing growth. If a person does his part he need have no anxiety about God not doing His. There is a way also to comply with the law of a child's nature. Only the extent that one sets a child free to develop his natural talents and gifts can one lay claim to being a good parent. Seek to understand the child, love him, pray for him, believing that all that is divine in him will come forth. Pray also that you may be so wise that you will be a light and an inspiration to him. Then let the life and intelligence inherent within him unfold. These are the facts that the good parent must keep in mind.

It is a joy to watch a child's own unique nature come into expression, and it is easy to recognize that such a child is truly God's masterpiece, the object of His love.

THE SINGING SKIES

The stars are waiting till our hearts are wise;
They glow and throb, all vibrant with the thought
That some day we, beholding with clear eyes
The deep celestial splendor of the skies,
Shall know all beauty out of love was wrought.

—ALBERT DURRANT WATSON

Are You Knowing or Doing?

ANNIE S. GREENWOOD

TO KNOW is science; to do is art. Knowledge is necessary, but until transmuted into action it is of little value. He who knows Truth principles is scientifically intellectual; he who applies them in daily life is artistically intelligent. He has found the science and art of living.

The familiar statement "Knowledge is power" is only partly true. There is no power in knowledge by itself; it is when it is applied that it becomes power. The man of much knowledge may be exceedingly intellectual, but not until he makes use of his intellectual resources does he prove himself truly wise. It is simply the difference between theory and practice. Knowing is of little value, yet it is fundamental, for unless the individual knows certain truths he cannot put them into operation. As in natural science, so in spiritual science, one may be well versed in the basic principles and able to discuss them intellectually, but if he does not employ them in his everyday affairs he is not acting intelligently.

No one questions these statements, yet how few of us actually do practice what we know!

"You have a divine Business Manager to whom you can turn over all matters of concern," the Truth teacher said to her beginning class. "Remember, you do not have to carry the personal responsibility of making things come out right. Your part is to make your claim for perfect results and calmly believe in

their being brought to pass. Do your part mentally and physically, knowing that the outcome is the Father's responsibility."

The next day a member of the class drove into downtown Chicago. As she approached the Loop, thronged with traffic, she wondered, as do thousands every day, where she could find a parking place. Cars lined both sides of the street as she neared the place of business where she had to go. No chance to crowd in one more car. Suddenly she remembered the teacher's words and remarked to herself, "My Business Manager knows my needs. The right place is waiting for me."

She slowed down almost in front of the building she must enter just as a man swung his car out of the line and drove away, leaving the space she needed. Telling about it afterwards, she added: "I use that idea of my divine Business Manager every day, no matter what I have to do. It works perfectly every time I trust it and keep myself free from anxiety. My Business Manager looks after everything for me when I do my part. I'll never forget what I learned that first day in class."

In such ways as this we bring about harmony, success, health, and happiness, because our knowledge ceases to be merely a science and becomes instead the art of successful living. To be spiritually intellectual is desirable; to be spiritually intelligent is essential. It is not how much we know but how much use we make of what we know. That is the test.

For example, we know the spiritual law that our thoughts determine our personal welfare, yet too

often we dwell upon an injustice done us or worry over the possible outcome of conditions that seem beyond our control. This is not an intelligent use of the intellect. We enter upon some worthy project in the home or business and sincerely hope for its success. We are willing to work at it faithfully, really doing our best, but of course we remind ourselves that there are obstacles that we may not be able to overcome. Others, probably more skillful than we, have attempted some such thing and failed. No use getting our hopes built up too high. One never can tell how things will work out. So on and on we reason intellectually, guarding ourselves against undue optimism. And what happens? Well, if we have not intelligently entertained right thoughts we need not be surprised at negative results. We knew the principle of the absolute necessity of right thinking but did not apply it. We had the science but not the art.

To increase our income we know we must cultivate wise and happy spending and giving, blessing every payment and gift we make. Repeatedly we have been told that nature abhors a vacuum, rushing in to fill the empty space, and that Spirit does the same. To secure greater supply therefore we ought to give forth generously, happily knowing that increased income will take its place. Intellectually we have known all this. Let us ask ourselves frankly, "Do I so fully and intelligently apply this principle? If funds appear to be running low, do I insure the new abundance by still further giving of what I now have?"

If we can honestly answer yes, we are using in-

telligently the scientific principle that guarantees increased income.

It is one thing to know, quite another to do. Courage and faith are necessary to prove not only our intellectuality but also our intelligence.

We all know that "a soft answer turneth away wrath." Plain common sense verifies the statement, but do we really apply that principle when a busy, overtired clerk is discourteous? when our right of way in traffic is barred needlessly or otherwise? when someone tries to take our place in a waiting line? when the specialty salesperson rings our doorbell on a busy day? when any other little annoyance interferes with our convenience?

Whenever we do not use that "soft answer" we are not only unkind to others but in addition we inflict upon ourselves the unnecessary penalties of wasted energy, unpleasant emotional reaction, lowered vitality, and an accusing conscience. While we have known we have not done. Knowing and doing must go hand in hand. Principles, unless applied, are of no value. Intellectuality must be utilized intelligently if we are to transform the science of living into an art.

To know much of spiritual law is good; to know a little and use it is much better.

Unity to Reach You Earlier Each Month

Beginning with this issue Unity is being mailed to reach you about one week earlier than formerly. This change in mailing date has been made to insure Unity's reaching you on time.

Through the Veil

HELEN DOUGLAS FLIGH

EVERYONE WHO has passed even a few milestones on the way of life is consciously aware of suffering. A short while ago I read the story of a child and her first experience with pain. In throes of an aching tooth this little girl demanded of her father, "Why must I hurt?" In her subconscious mind was the feeling that pain was a personal affront. Her question was a bell that aroused in her father's mind the memory of his first experience with pain, when as a child he too had puzzled over the problem of suffering and had demanded of his grandmother an answer to the same question. In his contact with life through the years however pain had resolved itself into something that man must undergo, not overcome.

The question why man suffers is a never-ending subject of discussion and debate in lectures, articles, and books. Many reasons for suffering and pain have been advanced, practically all of which sound plausible when one attempts to cite the Scriptures in proof.

In seeking some truth on which to base a belief in the unquestionable goodness of God, a firm faith that God does not allow His creation to suffer unwarrantedly, one has to admit first of all that "his ways are past tracing out" in their entirety. There is today so much suffering in the world and so many instances of seemingly undeserved suffering that one

has perhaps to probe beneath appearances for the foundation on which to base a more logical and permanent faith in God's goodness.

That the evil should suffer man thinks is reasonable and just. He remembers it is written, "The way of the transgressor is hard." But then the good suffer too. "Many are the afflictions of the righteous," the Psalmist tells him.

The teachings of Jesus too bear out this doctrine. "Thou art made whole: sin no more, lest a worse thing befall thee," He bade the man whom He had healed at the Pool of Bethesda, clearly indicating that the man's suffering had come upon him because of his wrongdoing.

The observation that "there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons who need no repentance," seems to conflict with the statements that "all have sinned, and fall short of the glory of God."

Adam's senses bore evidence to him of a dual world, a world of both good and evil. Man's senses today bear this same evidence to him. He sees all around him the manifestation of error, and he believes that he too has within himself the liability of expressing error. Not alone the guilt of imperfection itself, not alone a personal thought or act of imperfection, but the potentiality of imperfection hangs over man.

The fact that man can be dual-minded, can live in lack, in disharmony, that he can sin, can suffer, can undergo physical death, is obvious evidence that he has fallen "short of the glory of God." "God cannot lie," it is recorded. God cannot bear false

witness to Himself of the lie of appearances. He cannot be deceived. God cannot be of a dual mind, cannot lack, cannot be inharmonious; He cannot sin, suffer, or die. God has always retained His perfection, and He makes no concession to the possibility that He might be deluded. He sees and knows only the true, the eternal.

Suffering of one kind or another has been the lot of man ever since he realized and acted on his power of choosing good or evil. Suffering is the over-all expense of man's error of choice. God made no plan for sin or error in His Creation; therefore He made no plan for man to suffer. What God did institute was the law. Man did not keep his eye single to the glory of the one God, and because he did not he pays the penalty.

There could be no escape from some penalty involved in breaking the law. Lawbreaking could not go unpunished and unchecked. It could not be condoned. There could be no balance, the first principle upon which God planned His creation, without this payment for error.

Man however did not cease from the error of his way because he must pay the price. Suffering did not deter him from sinning. "Jehovah saw that the wickedness of man was great . . . and that every imagination of the thoughts of his heart was only evil continually." One has only to look at the system of punishing evildoers today to realize the truth of this. Punish criminals and they grow more hardened. Prison reformers often begin by appealing to the good in men.

Sufferings and trials are sometimes referred to as

"refining processes." Looked at in its over-all pattern, the picture shows that God came to earth in the form of Jesus to "suffer, bleed, and die," in order that man might not have to do these things himself. Isaiah says: "We did esteem him stricken . . . and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

The suffering of Jesus cannot be compared to that of any other person. If it could, one might observe that His suffering in the physical body was no more intense nor of any longer duration than the suffering of many other persons. Even had He suffered all his thirty-three years, which we know He did not, it would not have been for as long a period as the man who had had an infirmity for thirty-eight years. The time consumed by His mock trial and His real trial was not as long as the time taken for many trials today. The manner of His death was not spectacular. Many men have died on the cross. The time that He actually hung on the cross was no longer than that of many persons. In fact, Jesus escaped some suffering that other men underwent on the cross. "A bone of him shall not be broken." His body was taken down by loving hands, wrapped in linen cloths with spices, and placed in a sepulcher, "wherein was never man yet laid," a high and kingly honor. Many men have been taken from the cross and buried in the potter's field.

Jesus was God incarnate, the Christ of God, the eternal consciousness of self, the perfection that cannot know error, incorporated into a body of flesh, a

body that could suffer, could sin, could die, to become an overcomer of error. God's coming in the form of man to suffer ridicule and degradation at the hands of those for whom He lived and died is the distinctive feature of Jesus' sufferings.

One does not have to understand it in its completeness to be a recipient of the grace of God. Paul says in effect that though an individual may be one of the ninety and nine just persons who need no repentance he has been reckoned a sinner in order that he may receive the free gift of God's grace rather than being required to abide by the law of suffering and death. We are also told that in God's sight no man living shall be "justified" in error; by the grace of God he can be forgiven for it.

Only because Jesus suffered for man, setting man free from the law of sin and its penalty, can one claim exemption from personal suffering. This is the "grace of God." Living under grace is conducive to a fuller, freer, happier life than living by the law of God. Man can reach a higher plane of consciousness of life and love through beholding the grace of God than by beholding His justice. This is illustrated by the thief who was caught stealing a chicken. He hired a lawyer and on the day of his trial was very nervous and afraid. "Don't worry," his attorney counseled him, "I am going to see that you get justice." "I don't want justice," the thief assured him, "I want mercy."

One need not concern oneself overmuch with the plan that God made for redeeming man from suffering. But one does have to acknowledge it. One has to avail oneself of it to reap the benefits. "I am the door," Jesus said. "He that entereth not by the door

into the fold of the sheep but climbeth up some other way, the same is a thief and a robber."

If suffering were necessary for the "refining" of the human body or the soul of man, then it would appear to have been a useless gesture on the part of Jesus to bear all these sufferings in order that man might escape them.

"And their sins and iniquities will I remember no more. Now where remission of these *is, there is* no more offering [suffering] for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh . . . let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience . . . Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised)."

We can but conclude that the grace that Jesus instituted in man's attitude toward God has its bearing on the release of suffering (of all kinds) in the body of man, in his affairs, and of the bondage of his soul. Man automatically concedes to God the power of forgiving sins. Jesus came to earth to do the will of His Father in heaven, and His healing of sick bodies and His forgiving of sins were natural complements of each other. The two in the final analysis are inseparable. It is impossible for man to retain the state of mind or heart that brings healing of the body without its counterpart of a well body. It is likewise impossible for him to have a divinely well body without the belief that God can and will heal his flesh.

Man cannot independently hold the thought of

purity, grace, freedom, love, and harmony. He must have the sustaining power of God to believe in these fruits of the Spirit. The power of God is not of cumulative quality. One cannot store up goodness, as it were, and then withdraw from God, leaving Him out of one's life, functioning on the momentum gained by previous belief in Truth. God's free grace, like the free air men breathe, must be appropriated afresh moment by moment as it is needed and used.

The importance of faith in the teaching of Jesus is emphasized by organizations like Unity, which admonishes against arguments, assuring us that "Truth demonstrates itself." With nothing to gain in a personal way, men and women who have been healed of bodily affliction, besides receiving spiritual illumination, by believing in and accepting God's love and healing power, are spreading the gospel far and near that God can and will heal all men alike, that He "is no respecter of persons."

"You can be healed," these men and women assure us over and over again. "With God all things are possible." "As thou hast believed, *so* be it done unto thee." Accept no substitute belief, they advise. "Hold fast that which is good," and sooner will the heavens fall than that you shall not receive.

Man was first created perfect. He instinctively feels that life should be harmonious. Pain and disease and lack and confusion are not in accord with his values.

"Behold, I make all things new," said "he who sitteth on the throne" in Revelation. This is a new moment. This second of time, wherever one is, is a wonderful time to believe in and accept healing of

soul and body. Regardless of the form of "healing" one needs, God is present much more powerfully than any form of negation.

"Where sin abounded, grace did abound more exceedingly," Paul declared. Wherever error appears, in whatever form—lack, inharmony, sickness, disease, hate, doubt—the forgiving love of God, the love that gives forth plenty, harmony, health, ease, love, faith is much more abundant.

"Behold, I come quickly," said the Christ in Revelation.

God Is My Song

Irene Stanley

God is my strength and my song;
I sing as I journey along.
Days that passed drearily
Once now go merrily!
God is my strength and my song.

God is my wisdom and light,
My star of the morning and night,
Peace inexpressible,
Ever accessible;
God is my strength and my light.

God is my substance and power,
Filling me hour by hour.
Partaken of eagerly,
No longer meagerly,
God is my substance and power!

Love Casteth Out Fear

FRED A. BARROW

CHRISTIAN SERVICE is the highest form of service, for it is actuated by love, love of God and love of man; and we can perform such service with courage and without fear, for as we read in the First Epistle of John, "There is no fear in love: but perfect love casteth out fear" and "he that feareth is not made perfect in love."

Christian courage is the highest form of courage, for it is prompted by a consciousness of the rightness of that which we strive after, rightness of thought, rightness of word, and rightness of action in the sight of the universal God.

When we trust God as a little child trusts its loving father or mother we shall like loving children, have implicit confidence in Him, and our God-conscious mind or spirit will have a firm faith in God's sustaining and protective love.

"Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me."

With David, even fear of death was cast out by his love of Jehovah. Yes, "love casteth out fear."

Now the word "fear" has many meanings. It can mean terror or anxiety; but it also can mean a feeling of awe and reverence such as we experience for great and noble persons or for spiritual power that we call God. A child does not experience terror in the presence of loving parents, although it may stand in awe

of them and reverence them, which is good; but even this form of fear is ameliorated or softened by love. For example, when the Psalmist wrote, "The fear of Jehovah is the beginning of wisdom," I feel sure he meant that awe and reverence for God is the beginning of wisdom, and not dread of God. We cannot stand in dread of those who love us or those whom we love, for love casteth out that kind of fear, and also gives us the power to conquer those anxieties which are another form of fear. In regard to this consider the words found in the First Epistle of Peter, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you."

Anxiety in regard to our own health or the health of loved ones, anxiety in regard to progress in any good endeavor, anxiety in regard to material needs—this anxiety that is included in fear can be cast out by love. We have in mind the case of a man in our neighborhood who was suffering from a serious bodily affliction, and one day when we were talking to him he said, smiling: "I am getting better now. I went to the church, and the minister and congregation prayed for me to the loving God, even as I and my family have prayed, that my sickness would be cured. Our prayers are being answered, and I am improving by the hour, thanks be to God." He is a simple man with a simple faith and a childlike love for God and Christ; and this faith and love cast out his fears and set him on the road to recovery from his affliction, even as it has done for so many others.

Faith in a physician can in many cases work greater wonders for a patient than can the medicines

which he prescribes, and faith in the Great Physician and love of Him, can banish those fears that are responsible for so many physical ailments, material deficiencies, and mental worries. When beset with fears of diverse kinds we are apt to allow our faith to diminish rather than grow in strength; but not if we have real confidence in God. "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it," wrote Paul in his First Epistle to the Corinthians.

My very young grandson likes to have me look over his many picturebooks with him and explain the pictures. One evening he got tired of the book at which we were looking, and he expressed a desire for another book, "The Bunny Book." I asked him where it was, and he said it was in his room. "Then go and get it," I bade him. "It's dark in my room; I'm 'fraid," said he. Then he clasped my hand and said, "You come with me, Gampa, an' I won't be afraid." He ventured with me into the semidark bedroom and playroom and found the book he wanted; but when we were in the room he released his hold on my hand while he searched for the book. Fear left him when he knew that someone whom he loved and who loved him was standing by. In the same way, loving God and knowing that He loves us and that He will stand by us at all times and under all circumstances, we venture to step with confidence into the dark future, conscious of His guarding and directing presence. Thus we gain that good thing which we would have either for ourselves or for others.

However fear is not an emotion of which we should be ashamed, for although at times it may deter us from doing what is right, it often can prevent us from getting into mischief or trouble if we obey its warning voice. Said Henry Ward Beecher: "God planted fear in the soul as truly as He planted hope or courage. . . . It is a kind of bell or gong which rings the mind into quick life and avoidance on the approach of danger. . . . It is the soul's signal for rallying."

Fear need not result in cowardice, but it can and should result in caution, and caution is not cowardice. Fear in many instances is God's warning to be careful; and to pay no heed to this warning is to disregard God's monitor. When a child has been warned by his father that if he touches a hot stove he will get burned, and he then thoughtlessly touches a hot stove, will he not get burned? It is no evidence of our love of the Father to throw caution to the winds and venture into uncalled-for peril. You will recall how Jesus, when tempted to leap from a pinnacle of the Temple, answered the Tempter, saying, "Thou shalt not make trial of the Lord thy God." There was no cowardice in Jesus; only a sublime courage and a supreme love of the Father, a love that cast out fear but did not annul the voice of caution. He knew the laws of nature, which also are laws of God, and He refused to ignore those laws by throwing Himself down from a great height. He knew that His body was to be racked upon the cross to a great purpose; but He would not cast that body down from the Temple top to have it broken by such a fall, and to no purpose save that of self-aggrandizement.

Perfect love casts out fear, but not the fear of disobedience to God's laws. If we disobey them, whether they be spiritual or physical laws, we must expect to pay the penalty; for there is a penalty accruing from every transgression, a penalty that is a part of the transgression. Unlike man, God does not change His laws, the beneficial results that come from obeying them, or the sad results that come from their infraction; for like God, they are the same yesterday, today, and forever. However if we truly love God we shall not disobey His laws but obey them. Then shall we have no occasion to fear; then will our love and obedience cast out fear, and we shall be truly blessed. Serene peace and security will then be ours.

Love and faith are closely allied; we believe in and trust those whom we truly love and who love us, even as we doubt and distrust those whom we dislike and who dislike us. When we begin to doubt the goodness of God, then we may consider that our love for Him is waning. Yet the love of God for us never wanes; He is forever striving to do us good, if we will obey those constructive and healthful impulses that He is sending us continuously.

Loving God, we have faith in His goodness; and having faith in Him, any fears that beset us in regard to matters physical, mental, or spiritual are banished. Because our love is great our faith is great. "Love casteth out fear."

All power is given unto me.—JESUS

The Christ Still Heals

CHARLES H. MATTERN

SOME TIME AGO I was calling upon a sick friend. During the visit the conversation turned to religion and spiritual healing. My friend said that if he had lived in the days of Jesus he would have sought Him out for healing. He went on to say that his healing would have been assured.

Yes, the most beautiful and touching stories of healing concern a young carpenter, Jesus of Nazareth. It was this Jesus who said to the leper, "Be thou made clean," and the leper was made clean. To the blind man He said, "What wilt thou that I shall do unto thee?" When the blind man answered, "Lord, that I may receive my sight," Jesus opened the man's eyes, and he went away seeing. Speaking to the bedridden invalid Jesus ordered, "Take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked."

It has been some nineteen centuries since the Great Physician walked the dusty streets of Judean cities. However we must not forget His words to His followers, "I am with you always." The Christ Spirit has been working through the ages. Untold healings have taken place through His name in every land, in every expression of faith.

As we look at the record of spiritual healings we recognize one common principle: Through the Christ consciousness we draw upon the power of God to its fullest extent. It is a principle that has been tested

and found to work. Jesus tried to point out to His disciples that they could do even greater works than He did if they would recognize and obey the principle of perfect harmony, which is the heavenly Father's law for all things. Jesus demonstrated that when the principle of God is used correctly cures are produced over all ills and diseases.

Let us understand one truth right now, acknowledging it and accepting it fully and unconditionally: The power of God heals as fully today as when Jesus demonstrated on the streets of Jerusalem. No matter how ill you may seem to be or how incurable a disease you may seem to have, you can be healed perfectly.

Innumerable persons suffering from so-called incurable diseases are well and strong today, because they buckled on the "whole armor of God" and applied the principle of healing to their life. Theirs was a bold step, and a courageous one; but it is a step that never is regretted, because it leads in the right direction, the direction of a perfect cure. An old proverb says if a thing is worth having, it is worth going after. The philosopher Hegel put it more pointedly: "Victory is won only in the face of the enemy." Now is the time to meet the challenge of ill-health and go on to a fuller, richer, and more complete life.

Perfect health is our goal. Let us lay a firm foundation for its attainment. First let us clear our mind of all negative thoughts—make a clean sweep of them, so to speak. Next let us select a good underlying thought to rest everything else upon. The thought "God is" or "God is all" is a good one to start with. Scientists are telling us that the force be-

hind the whirling electrons is beyond their understanding. You and I are living in the midst of this force, a force so dynamic that it can annihilate all illness.

Yes, the power of God embraces every atom in the universe. Therefore we cannot be separated from God. The power of God is in every cell of our being. "In him we live, and move, and have our being." God is life, and God is perfect health. Jesus taught that if we understand our relationship to God we can do all things through the Christ that strengthens us.

This God power is stored up in each one of us. You and I have access to great reservoirs of this power, and it is within our power to tap them. If every man, woman, and child were to tap this God power within them the earth would be saturated with the very essence of God; an essence that would make all things right. Disease would vanish. It would indeed be heaven on earth. But how can you and I release this God power in our life and brighten our corner? We need merely tap this power and release it and it will flood our life with perfect health.

The power that heals is ours only when our whole being is filled with His love. The power that harmonizes our life is the power that heals. Meditation and prayer will give us this power. We must affirm perfect health, knowing that it is already ours and only wait for us to bring it into manifestation. Prayer has vital power in working out the realization of our greatest desires. Prayer does get results; but we must keep our channels open to God at all times,

recognizing only the good and true.

Relaxing our body and mind, let us come completely under the power of prayer. Let us open our innermost being to God. We must know the truth that the living Christ is working through us. Let us learn to call upon Christ and ask His blessed guidance.

Jesus said, "All things whatsoever ye pray and ask for, believe that ye shall receive them, and ye shall have them." Notice He did not say, "Ye *may* receive them." The Master was positive. "Ye shall have them," He said. If we pray for perfect health, believing, we shall most certainly receive it.

"God is spirit: and they that worship him must worship in spirit and truth," Jesus said another time. If we are to go to God in prayer we must go in spirit and in Truth. We must keep our channel to God open by clearing our mind of all doubts. In prayer we must be trustful like the little child. Always knowing that God's power to heal surrounds us, let us bathe our thoughts in the healing presence of the Christ.

Before praying let us prepare ourselves for the glorious experience of communion with God. Let us meditate on God's great love for mankind, His infinite mercy, His loving kindness, and His power over all things in heaven and on earth. It is a good idea to work with an affirmation. Affirmations are powerful treatments for perfect health, because they are true in spirit and can be brought into realization. Let us take the following:

"God's healing power is flowing through every cell of my body, and I am made whole." This is a

statement of fact in the spiritual realm. We must meditate upon it and know it to be God's will for us. Through the aid and help of the blessed Christ we shall make it so. We can be perfectly healed.

After attaining a receptive attitude through meditation on an affirmation, we go into prayer with an assurance that dispels all doubts.

Now in prayer let us ask God for perfect health, believing it is His will for us. Prayer must be the dominant experience of our daily lives. Prayer is working with God, and working with God means perfect health. Prayer builds strong and vital minds, and through Christ it taps that great reservoir of God's healing essence. Communion with God is the unfoldment of our spiritual natures. Prayer is not static but dynamic. Prayer is the great proof that "man's extremity is God's opportunity."

After the period of prayer let us remain quiet for a time. Let us wait upon the Lord. This silence will open our mind to suggestions and positive healing thoughts. After all, we are part of Divine Mind, and in silence we partake of it. The body will feel the flow of peace. Limiting ideas vanish, and we know that all things are possible with God. Principles of Truth gain a stronger and stronger foothold in the mind, and we grow more and more receptive. The more receptive we become the greater the flow of God's healing essence through our mind and body. This silence, this healing quietude, welcomes the Christ presence, to come, to heal.

We must learn to set aside definite portions of the day for reading and studying the Bible. The healings of Jesus recorded in the first four books of the New

Testament are powerful and significant reading. To my knowledge people have been healed instantly while reading these books. The works of the lowly carpenter help us concentrate on God's healing principle. They help us eliminate errors and non-essential thoughts from our mind. Who can help trying to emulate the beautiful life of Jesus of Nazareth! We find ourself taking on His qualities; and this opens our heart for His entrance.

Jesus the Christ referred to Himself as "the light of the world." We know that the darkness is not real; it is but the absence of light. So in God's perfect world sickness is not real, but merely the absence of health. The Christ presence is the light of our life; the emblem of perfect health in our body. When we allow the Christ consciousness to take over fully in our life there can be no illness. "Take up thy bed, and walk" refers just as much to you as it did to the man of old. Jesus Christ was his light, and the darkness of disease was dispelled by Him.

We must endeavor to focus our attention and our heart on our highest realization when seeking to transform a sick body to one radiating with perfect health. The realization is but our heritage.

The case histories of incurables that have been healed in our generation are numerous. The great majority of these cases, we should find, have been healed through prayer. No illness, no disease is greater than God, and God's will for you and me and all His children is perfect health.

If you are bedridden, if you are in a wheel chair, if the physician has not held out much hope, know

this, dear friend: God's power to heal has not diminished one iota since the day Jesus said, "Thy faith hath made thee whole." The Christ is with you this very moment. God's love infolds you. You are a perfect child of God. Give God a chance to perform His works within you.

Jesus said, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

Believing, Accepting, Receiving

Florence M. Harling

I believe Your promises Father;
The law is eternally true.
I accept Your word's fulfillment
And receive from the hands of You—
Not in material measure,
As in traffic or marts of trade,
But in essence of mind, Your being,
Which with fruitful ideas is weighed,
Ideas enthusing my spirit,
Inflowing, infusing my mind,
Engrossing, absorbing my feeling,
Outpressing their substance in kind.
Asking, accepting, receiving,
Obeying Your law of supply;
Praising You, Lord of my being—
Oh, none can be richer than I.

Do We Want
A Double Portion of Spirit?

ROSE UMBREIT

THE ACCOUNT of the association of Elijah and Elisha is significant. Both realized that the hour of parting was at hand. Elijah said, "Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me, and he [Elijah] said, Thou hast asked a hard thing: *nevertheless,* if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." Strange, is it not, that anything so important should be made dependent in this way, dependent on a mere trifle?

Then as they went on and talked *"there appeared* a chariot of fire, and horses of fire, which parted them; and Elijah went up by a whirlwind into heaven. And Elisha saw it"! How fraught with meaning are those few simple words! And Elisha cried, "My father, my father, the chariots of Israel and the horsemen thereof." Note the words "My father." To Elisha had come the realization that he had glimpsed the creative principle of the universe in action. And what did that do to him? Here is the answer: "And when the sons of the prophets . . . saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him."

Perhaps there was more involved in the matter of

seeing Elijah at the instant of departure than the mere giving of attention to an unusual event. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

One cannot be helped to a double portion of spirit as one is helped to a double portion of food and the like. The receiving of spirit depends upon our readiness to receive our receptivity. The truth is that there are degrees of receptivity, that a greater portion of spirit is expressed through one person than another, and through every person at one time than at another. Jesus realized this and postponed the revelation of certain truths because His followers could not "bear them" at that time. So the whole explanation would seem to be that if Elisha had already attained the spiritual development that would make it possible to see Elijah at the moment of ascension, then he was capable of receiving a "double portion" of spirit and it would descend upon him. God is always willing, nay eager, to give us as much of His Spirit as we are able to receive. Elisha opened the way for his future development, a double portion.

Nor did Elisha fail to sense the importance of being able to see or perceive things spiritual. When the king of Aram warred unsuccessfully against Israel until he suspected treachery, he was reminded of the power of Elisha, their prophet. He was told, "Elisha . . . telleth the king of Israel the words that thou speakest in thy bedchamber." The king with an army therefore set out to take Elisha, who was attended only by his servant. And when the king encompassed the city with a great host and his servant

feared, Elisha said, "Fear not; for they that are with us are more than they that are with them. And Elisha prayed and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." Not content with praying that the eyes of his servant might be opened, he also prayed that the eyes of his enemies might be closed, that they might not be conscious of their strength. Elisha prayed and said, "Smite this people . . . with blindness." The thing happened, and as always when vision is lost confusion reigned and the original purpose came to nought.

The Scriptures contain numerous illustrations of one perceiving or being conscious of spiritual truths that others, though present, know nothing of. In the story of Balaam note these significant words: "The angel of Jehovah said . . . The ass saw me, and turned aside before me. But the Lord had to open the eyes of Balaam before he could see "the angel of Jehovah standing in the way."

Saul understood at once when the Lord spoke to him on the way to Damascus, but his companions failed to get the idea. "The men that journeyed with him stood speechless, hearing a voice, but beholding no man."

The imprisoned Paul was asleep between two soldiers when the angel appeared and helped him to escape, but the soldiers went on sleeping.

Again we read as regards the angel who sat on the stone before the door of the sepulcher. "His appearance was as lightning, and his raiment white as

snow: and for fear of him the watchers did quake, and became as dead men." It takes a highly developed spiritual consciousness to stand in the presence of angels. The keepers couldn't do it. They passed out.

The following passage is about Jesus: "As he was praying the fashion of his countenance was altered, and his raiment became white *and* dazzling. And behold, there talked with him two men, who were Moses and Elijah . . . Now Peter and they that were with him were heavy with sleep; but when they were fully awake they saw his glory and the two men that stood with him."

We too must wake up! We cannot possibly receive a double portion of Spirit until we have first, through prayer and meditation, learned to appropriate and use a single portion. The descent of Spirit into our heart and life depends upon our being able to see what Elisha saw and what the servant of Elisha learned to see—that the spiritual forces in us are able to combat our every adversary. "They that are with us are more than they that are with them."

One Mind, in varied forms, is working out the plan
Of universal freedom, power, and peace,
And love, the master pilot, leads the van
To that bright shore, where sin and strife shall cease.
This great Intelligence, all-powerful, wise, and good,
The birthright is of every living soul.
Set all your sails to catch each favoring breeze;
Sail on! sail on! you cannot miss the goal.

—SELECTED.

The Art of Being Happy

ELIZABETH BARR HAAS

YOU CAN BE happy now; not sometime in the future when circumstances are more to your liking, but now, today, this moment. It is all in knowing how. It doesn't take a thirsty man long to learn how to turn a tap and bring sparkling cold water flooding into a glass; neither should it take any of us long to discover how to satisfy this deepest and most universal thirst, the yearning for happiness.

Among the fundamental rights we number life, liberty, and the pursuit of happiness. Perhaps it is unfortunate that we are prone to think of the word pursuit as meaning "chase" instead of in a fuller sense as "a course of business or occupation." I like to think of happiness as an occupation similar to any other, save that it blends with and permeates all our other activities. Instead of a mirage that we chase futilely, happiness is a calling we may pursue in the manner that an artisan pursues his craft.

Running hither and yon in search of happiness is pointless; for the faster we run the less likely we are to catch up with it. It was the bus we missed just now at the corner. It was the white cloud disappearing over the hill. It was the fading of exquisite music, the whistle of an outbound boat.

The moment we seek to snare the airy butterfly of happiness, it flits high above us and is gone from our sight. It was here but a moment ago; where is it now? Yet if we pause and free the mind of its carping, its

fruitless urges and anxieties, the butterfly of happiness comes to rest lightly upon our shoulder, all its delicate and satisfying tints apparent to our gaze.

No other person can make or keep us happy; no set of fortuitous circumstances can so combine as to spread never-ending felicity like red roses at our feet. The monthly bills come in—and there is little wherewith to meet them; the children get exposed to the measles; we get snubbed by someone whose smile could have made our day more fair. Where is our happiness? Are we men or angels that we are supposed to keep happy in the face of all the upsets the day can bring?

The happiness that is cultivated as an art in which we take infinite pride can be no more than superficially disturbed by outward circumstances, and this is why we can deal with life's distressing and often humiliating events without losing its deep inward glow.

Once when I felt actually heartbroken from a sense of loss and futility, a dear friend said to me: " 'What is that to thee? follow thou me.' " Jesus' unforgettable words, coming gently yet relentlessly from her lips, shocked me to my shaky foundations. I had expected sympathy and I got a blow, or so I felt. As I look back on the lessons that shaped me into what I am, those words and the compassionate face of the friend who spoke them loom like a light on the way. Yes, the lesson that at first seems unbearably hard will leave us spiritually undisturbed if we only follow the loving challenge: "What is that to thee? follow thou me."

We pride ourselves upon our delicate sensitivity.

We take grief upon ourselves unnecessarily and assume as a duty of friendship the shouldering of others' burdens in addition to our own. How much profitless unhappiness we could save ourselves by cultivating a decent and healthy detachment and a sensible refusal to participate mawkishly in other people's woes. This does not mean that we are not to feel compassion or refuse comfort and aid to the unfortunate, but it does mean that we are not to give away our interior poise along with the succor we render.

A Unity teacher tells the story of an old friend who was most successful in the art of spiritual healing. The only flaw in her method was that as the sufferer was eased of his aches and pains the healer herself took on the ailment! This seems an apt illustration of the fact that often we can go about ironing out other people's difficulties at the expense of our own spiritual integrity. "What is that to thee? follow thou me."

It is my conviction that more people are happy than realize the fact. The reason perhaps is that happiness is all too often confused with the excitement of rapture, the feeling of being "on top of the world." The truth is that rapture is the high peak, to which happiness is the peaceful valley. For most of us fortunately the heights and transports of bliss come only on occasion and do not remain as lasting possessions of our personality. Our nervous system might disintegrate under the onslaught. It is also my conviction that we are most genuinely happy when we ourselves never give the matter a passing thought.

When we are happy we do not think much about

happiness. We just go along, often in a quiet way, about our daily living. We do nothing spectacular to draw attention to ourselves perhaps, but those who know us best can detect the warmth our little candle gives and are warmed by it.

The most simple yet lovable soul I know is an unassuming little woman who has almost none of this world's goods. She keeps a tiny garden that is bright with old-fashioned flowers. She makes gay little aprons and sells them. She braids rugs, using rags like fallen rainbows, and those rugs dot the kitchens of a township. Go into her tidy home on any afternoon and she will spread a white cloth, put on the coffee pot, and get spiced cookies from the jar. There she will sit talking with you of homely things: the price of butter and eggs, the "sociable" at the community hall, the letter she just got from Violet in Alaska, and how she has been busy dividing the primroses and setting out slips of the rose geranium. Should you suddenly ask her, "Are you happy?" she would look at you in faint dismay, almost as though you had mentioned a delicate subject not to be discussed in public. Her happiness has grown so deep into her that she herself has forgotten that it is there. Yet this woman is one of the truly happy people of my acquaintance. And if you should ask me why, I should have to make the naive reply "Because she is good."

There is a happiness in all quiet things, a happiness flows out to soothe and heal us. A meadow in the sunshine when the bees are busy among the flowers; a living room with the log popping on the hearth, full of the warming glow of family thought;

a hillside where we watch the sun go down; a root blindly and busily making its way through the soil; a bird on its lone, unfathomable way across the sky —Emily Dickinson struck the keynote when she penned these lines:

> "How happy is the little stone
> That wanders in the road alone
> And doesn't care about careers,
> And exigencies never fears."

Like the happy little stone, whose exterior quietness is no doubt deceptive and whose electrons are certainly going at a great rate, we too can experience quiet joy in the midst of life's strenuous activities. When we learn the art, so richly exemplified in the life of Jesus, of going "apart into a desert place" in order to restore our spiritual balance and gain a fresh influx of the divine joy that remains on universal tap for all comers, we have learned the real secret of keeping happy in an ofttimes confusing world.

This place "apart" may be no farther away than the nearest window that looks out upon a river. It may be no farther than a conscious and voluntary change of perspective, a momentary reversal of stance during which we see a troublesome problem from a different and infinitely happier angle. Whether one goes "apart" in a physical sense or merely takes a quick mental vacation, it is highly important that this should be the moment of contact with and deep realization of divine power.

If we are to recognize happiness as it comes to us, we must know it for what it is: a sense of quiet

inner security, spiritual and mental ease, the wholesome and completely natural conviction that all is well:

"God's in his heaven
All's right with the world!"

To gain and keep happiness presupposes a trust in a power that is richer than our own, for then and then only do we feel completely safe and loved and loving. A child is happy because he knows that Mother and Father will keep him from any harm; he trusts them with a deep, unconscious, childlike trust. We too, if we are to be happy, must turn as instinctively and in a trust as childlike to the divine source of our being. There we shall find the joyous sense of belonging that nothing in the world can permanently mar or entirely erase. Though we may think we have lost it, yet in quiet moments when we least expect it, it comes stealing back into our heart —happiness, the balm of the spirit, the frankincense of the soul. It is then we can say with the Psalmist:

"Thou hast anointed my head with oil;
My cup runneth over."

Goethe at Weimar, toiling to the last,
Completed Faust when eighty years were past. . . .
What then? Shall we sit idly down and say
The night hath come; it is no longer day? . . .
For age is opportunity no less
Than youth itself, though in another dress.

—LONGFELLOW

Open That Door!

ANONYMOUS

EVERY DAY and every hour of the day, thousands and thousands of people are praying, thousands of people are sitting in the silence, thousands of people are clinging to words of Truth—and nothing happens!

These people wonder why. Very definitely Jesus said, "Ask, and ye shall receive." But they are not receiving. In the face of the horrors we have just gone through, in the face of the present unrest and turmoil, they ask themselves: "Is the whole thing after all a myth? Have we just been hypnotizing ourselves. Is there possibly no God after all?"

They forget to look for the answer in the only place where the answer is given, in the words of Jesus.

If Jesus ever condensed His teachings into a few words, it must have been in the prayer He gave to His disciples. Knowing us as no other man could possibly know us, He must have known wherein we should be most apt to fall short. If this is true, then if there is in the Lord's Prayer any truth brought out that from our very nature we should be likely to overlook, we can expect Him to remark about it, to try to bring it specifically to our attention.

If we turn to Matthew 6 we shall find that He did just that.

After telling the disciples how to pray, He con-

tinued: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

This is a hard saying. How can we expect our prayers to be answered, our silences to be productive, our words of Truth to have any meaning if our Father has not forgiven *us?*

I do not think it is enough to say, "I have forgiven you." I do not think it is enough to do good to those who have trespassed against us. I do not even think it is enough to try with all our power and all our heart, in utmost sincerity, to forgive.

As long as we hold the thought somewhere in the hidden corners of our mind that any man could possibly have any intention of doing us any wrong, as long as we do not accept the fact that God and God alone is everywhere, leaving no room for anything else, there cannot possibly be any real forgiveness.

Not until we realize the truth that there is nothing to forgive—because there is only God, love—can there be any true forgiveness, can the slate be cleared so that God can manifest His goodness and abundance.

Let us then forgive those who trespass against us by realizing that there could not have been any trespass at all if we had not failed somewhere in accepting wholeheartedly the truth of the omnipresence of God, of love. If we had not failed, evil could not have come near us, as the Psalmist says. If there is then to be any condemnation at all, it

must be of ourselves for our failure to walk in the light of His Truth.

Let us therefore forgive those who trespass against us, so that doors may be opened to our prayers, so that our silences may bring us closer to Him, and so that our words of Truth may be instantly manifested.

Then our prayers will be answered before we ask them, and our silences will be silences of joy, and the words of Truth we speak will be spoken because there is nothing else to say.

SHARON'S ROSE

A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its odor scented all the room.
"What art thou?" was his quick demand,
"Art thou some gum from Samarcand,
Or spikenard in rude disguise,
Or other costly merchandise?"
"Nay, I am but a lump of clay."
"From whence this wondrous sweetness, say?"
"Friend, if the secret I disclose,
I have been dwelling with the rose!"
Meet parable! for will not those
Who love to dwell with Sharon's rose
Distill sweet scents o'er all around,
Though poor and mean themselves be found?
Good Lord, abide with us, that we
May catch these odors fresh from Thee!

—SELECTED.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 2, 1948

UNITY SUBJECT—*Quietness and Assurance Restore Peace.*

INTERNATIONAL SUBJECT—*What Makes a Real Leader?*—Neh. 4:1-6, 13, 14, 21-23; 6:15, 16.

1. But it came to pass that, when Sanballat heard that we were building the wall, he was wroth, and took great indignation, and mocked the Jews.

2. And he spake before his brethren and the army of Samaria, and said, What are these feeble Jews doing? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned?

3. Now Tobiah the Ammonite was by him, and he said, Even that which they are building, if a fox go up, he shall break down their stone wall.

4. Hear, O our God; for we are despised: and turn back their reproach upon their own head, and give them up for a spoil in a land of captivity;

5. And cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked *thee* to anger before the builders.

6. So we built the wall; and all the wall was joined together unto half *the height* thereof: for the people had a mind to work.

13. Therefore set I in the lowest parts of the space behind the wall, in the open places, I set *there* the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

21. So we wrought in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labor in the day.

23. So neither I, nor my brethren, nor my servants, nor the men of the guard that followed me, none of us put off our clothes, every one *went with* his weapon *to* the water.

15. So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16. And it came to pass, when all our enemies heard *thereof,* that all the nations that were about us feared, and were much cast down in their own eyes; for they perceived that this work was wrought of our God.

GOLDEN TEXT—*So we built the wall . . . for the people had a mind to work.*—Neh. 4:6.

SILENT PRAYER—*The work of righteousness is peace. This peace I now realize.*

As we choose for our goal the discernment of right and the faithful use of our faculty of discernment, we find ourselves gaining peace of mind. The constant intent to do right together with the actual doing brings peace in their train. They

put the mind in harmony with universal truth, and nothing less than peace can follow. Fears that we shall not be able to realize our plans may assail our mind, weakening our purpose and delaying the expression of our good. These hidden fears are represented by Sanballat ("secret enemy"). To overcome them we need to hold fast to our consciousness of God and trust in Divine Mind to keep us steadfast. "So we built the wall; and all the wall was joined together unto half *the height* thereof: for the people had a mind to work."

To live victoriously it is necessary for us to build up a reserve fund of trust and confidence. Quietness and assurance make trust and confidence possible. A confident outlook on life is a defense against the fears that assail us from within and the negative influences that surround us in the outer world. Confidence is a wall that shuts out doubt and misgiving. A healthy body is a wall against weakness and despair. Faith in spiritual reality is an impregnable wall against materiality with its disillusionments. A sense of responsibility for the right use of our innate powers is a defense to us. Christlikeness of character is another defense. All these defenses reinforce our peace of mind and make the abundant life possible. They make us secure in our consciousness of the divine source from which we spring.

The rebuilding of the wall of Jerusalem by Nehemiah represents the reconstruction of the spiritual and the bodily consciousness so that negative thoughts and conditions may be put out and kept out. The habit of thinking true thoughts and of building up the consciousness on a basis of positive

ideas of wholeness and perfection is an unfailing defense to those who are willing to work to that end. Because "the people had a mind to work" the wall was built to half its intended height before the surrounding tribes, who were hostile to the Jews, could organize resistance. Similarly those who work wholeheartedly at making constructive thought habitual outdistance the tendency to doubt and discredit the course they have chosen to follow.

In restoring peace to our soul we concentrate our attention on that portion of our defenses which is least well developed. If our health is uncertain we concentrate on increasing it. If our faith needs reinforcing we give it more thought and increased exercise. We place our main forces at the lowest point in the wall, in "the open places," where we could most easily be taken unawares.

To banish fear is all-important. "Be not ye afraid of them [negative influences]: remember the Lord." To remember the power of the Christ life at crucial moments is a bulwark against wavering and indecision. A feeling of powerlessness to control conditions springs from fear and indecision, habits that may take possession of the mind early in life and prove difficult to dislodge. We overcome them by setting our thoughts on the power of Truth and invoking it with all the love of our heart. "Fight for your brethren, your sons, and your daughters, your wives, and your houses." We defend with all our heart what is nearest and dearest to us, and in so doing we gain faith and confidence.

Both error and Truth reside in the subconscious mind. As we keep conscious watch over our thoughts

and make sure that our conduct conforms to our convictions, we concern ourselves less and less with the subconsciousness. If "from the rising of the morning till the stars appear" the conscious mind keeps watch against the natural self, we gain power to guard ourselves against the unknown forces that lurk in the subconsciousness.

QUESTIONS

1. How do we earn peace of mind?
2. Is it possible for us to build up a reserve of trust and confidence? How is it done?
3. What does the rebuilding of the wall of Jerusalem by Nehemiah represent?
4. Where do we concentrate our chief attention in the work of restoring peace to our soul?
5. How can we buttress the mind against fear?
6. Should the consciousness or the subconsciousness receive our chief attention? Why?

Lesson 6, May 9, 1948

UNITY SUBJECT—*Full Observance of Divine Law.*

INTERNATIONAL SUBJECT—*What Is a Real Religious Revival?*—Neh. 8:1-3, 5, 6, 8; 10:28-32.

1. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

2. And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the broad place that was before the water gate from early morning until mid-

day, in the presence of the men and the women, and of those that could understand; and the ears of all the people were *attentive* unto the book of the law.

5. And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

6. And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen, with the lifting up of their hands: and they bowed their heads, and worshipped Jehovah with their faces to the ground.

8. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

28. And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinim, and all they that had separated themselves from the peoples of the lands unto the law of God, their wives, their sons, and their daughters, every one that had knowledge and understanding;

29. They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of Jehovah our Lord, and his ordinances and his statutes;

30. And that we would not give our daughters unto the peoples of the land, nor take their daughters for our sons;

31. And if the peoples of the land bring wares or any grain on the sabbath day to sell, that we would not buy of them on the sabbath, or on a holy day; and that we would forego the seventh year, and the exaction of every debt.

32. Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God.

GOLDEN TEXT—*Be ye doers of the word, and not hearers only.*—James 1:22.

SILENT PRAYER—*I keep the spirit of the law.*

Every thought that we think leaves an impression on the subconsciousness. In this "broad place . . . before the water gate" the thoughts are concentrated and held until an associated idea calls forth one or another of them as a corroborative witness of our understanding. By collecting our thoughts "as one man" we make our forces uniform. Ezra, the scribe, represents the faculty of mind that receives and transcribes upon the memory every thought wave that enters the consciousness. When this faculty is sufficiently exalted it records only spiritual impressions, leaving others unnoted. Singleness of mind of this type makes possible full observance of divine law.

Understanding is the fruit of attention, interest, and devotion. Sooner or later it springs into activity in the mind of everyone who is intent on learning and keeping the divine law. Those whose spiritual perceptions are quickened "hear with understanding" and benefit by what they hear. "Blessed *are* your eyes, for they see; and your ears, for they hear."

Reverence and enthusiasm are necessary to the keeping of the divine law. We must be alive to the reality of spiritual things and eager to become conscious of them. This state of mind is indicated by the statement that when "Ezra opened the book in the sight of all the people . . . all the people stood up." Truth is vitalizing, and renewed vitality of mind and body makes itself manifest in all who seek Truth for itself alone.

A law that is expressed in arbitrary terms carries

little conviction to the hearer. His understanding of it deepens as he learns to interpret it in terms of experience. Life then gains added meaning for him. "They read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading." Enlightened thoughts are orderly thoughts, and they lead us to clearer understanding.

We can bring every department of life under divine law. We must do so if we are to observe the law fully. Not only in our moments of highest inspiration, of sublimest thought but in our humdrum everyday routine we can observe the law and in observing it free ourselves from all sense of monotony. Eternal life is not monotonous, and as we enter into it and learn to hold ourselves in the consciousness of it we discover in ourselves a quickened interest in life at every turn.

The Nethenim ("the dedicated") were servants in the Temple, some of them slaves. They represent our sense of duty and responsibility, which leads us to do what is right because it is right. To have a sense of duty is a fine thing, but not to be a slave to it. "Joy was duty, and love was law" in the ideal realm. They still are, and the sooner we realize that to love God is to make our observance of divine law easy and pleasant the sooner we shall turn to the law of love that Jesus taught and practiced. As we observe it the inner desires of our heart and mind undergo regeneration, and we do the will of God from our heart because we love to do it.

Those who have "knowledge and understanding" separate themselves "unto the law of God." To

separate ourselves from materiality is a necessity before we can keep the law of Spirit. "Doth a fountain send forth at the same place sweet *water* and bitter?" We cannot keep the law of Spirit until we become spiritual-minded or at least not until we turn our thoughts toward spiritual things with a desire to make the trend permanent.

The dedication of all our powers to the highest goal that we can conceive of makes it easy for us to guard the integrity of the soul (refuse "our daughters unto the peoples of the land"), and keep dedicated to God the things of God (sabbath or time of communion with God).

QUESTIONS

1. In the text of this lesson what represents the subconsciousness?
2. What does Ezra, the scribe, represent?
3. Does singleness of mind make full observance of the divine law possible?
4. How is understanding deepened?
5. In the keeping of the law what part is played by reverence and enthusiasm?
6. How can we banish monotony from life?
7. Is it possible for us to separate ourselves completely from materiality?

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• *Lesson 7, May 16, 1948*

UNITY SUBJECT—*Wholehearted Service.*

INTERNATIONAL SUBJECT—*Giving Our Best in Worship.*—Mal. 1:1, 6-9; 2:13, 14; 3:7-12.

1. The burden of the word of Jehovah to Israel by Malachi.

6. A son honoreth his father, and a servant his master: if then I am a father, where is mine honor? and if I am a master, where is my fear? saith Jehovah of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7. Ye offer polluted bread upon mine altar. And ye say, Wherein have we polluted thee? In that ye say, The table of Jehovah is contemptible.

8. And when ye offer the blind for sacrifice, it is no evil! and when ye offer the lame and sick, it is no evil! Present it now unto thy governor; will he be pleased with thee? or will he accept thy person? saith Jehovah of hosts.

9. And now, I pray you, entreat the favor of God, that he may be gracious unto us: this hath been by your means: will he accept any of your persons? saith Jehovah of hosts.

13. And this again ye do: ye cover the altar of Jehovah with tears, with weeping, and with sighing, insomuch that he regardeth not the offering any more, neither receiveth it with good will at your hand.

14. Yet ye say, Wherefore? Because Jehovah hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, though she is thy companion, and the wife of thy covenant.

7. From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return?

8. Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with the curse; for ye rob me, even this whole nation.

10. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*

11. And I will rebuke the devourer for your sakes, and

he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts.

12. And all nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of hosts.

GOLDEN TEXT—*And why call ye me Lord, Lord, and do not the things which I say?*—Luke 6:46.

SILENT PRAYER—*Faithfulness to God in word and deed is proof that divine love is in my heart.*

Faithfulness is one of the most essential traits of a person's character, and one faculty alone is powerful enough to hold us faithful in every crisis, namely love. Where love touches the divine in its approach to perfection, there loyalty or faithfulness is found as a normal accompaniment. Where love is spasmodic or variable or where it is adulterated with self-love, loyalty or faithfulness is likewise faulty and uncertain.

We think of God as our Father because we know that as thinking, reasoning, and loving creatures we could not have come into being apart from a source fitted to impart these faculties to us. God is a being imbued with love, wisdom, and all prescience. If we then have inherited these gifts from our spiritual Father, we must, if we are true to our spiritual nature, express love and wisdom in all our relations with our fellow creatures. If we fail to do so we are untrue to our Father-God and cannot expect to realize the full measure of understanding or discernment of spiritual matters that we should otherwise have.

Spirit does not accept personality. To entreat the favor of God is to endeavor to measure up to the

standard of Spirit, which is exact impartiality. We earn the favor of spiritual excellence; we do not buy it or beg it with fawning, "with tears, with weeping, and with sighing." The "Wailing Wall" is the wrong place in consciousness to meet God. Wails form a wall between us and our good, and the only way to surmount it is by ceasing to wail. We then see that our good is open to us on every side; in our homes, our family life, our social relations, and in all that our life touches. Before our life can measure up to the standard of Spirit we must render the "whole tithe." We return to God by dedicating our life to work of the greatest need. It may not be religious work, so called. Faithfulness and wholehearted service are never out of place anywhere. The great man is he who serves mankind most wholly, whether in laboratory, market, home, prison, farm, office, or United Nations Assembly. The place is unimportant, the opportunity omnipresent.

There is food in God's house, and we put it there (in the spiritual realm) by giving the spiritual side of life the substance of our life and thought. Unless we are conscious of inner values the spiritual realm is nothing more to us than an empty term. We must return to God in thought before God returns to us in the effect of our thought. The latter cannot precede the former, and we need not expect it to do so.

The "windows of heaven" open to permit the fulfilling of the divine law, namely the increase of that to which we give our whole thought and effort. An overwhelming desire on our part to help underprivileged people find fuller life and opportunity

opens the windows of heaven to us as we work consistently toward that goal, and we find the way to help opening out everywhere. A desire to bring an understanding of Truth to those who have no inkling of it opens the way to speaking, writing, or living in harmony with Truth and thus spreading the knowledge of Truth wherever we may go.

A "delightsome land" need not lead other peoples to covet it and wage war to annex it to their own boundaries or colonies. "All nations shall call you happy" and shall be content to let you remain happy. The internal economy of a nation or a person can become an example and an aspiration to others without becoming a source of envy and covetousness. But to remain in this delightsome class it is necessary for them to let the light shine clearly, to show how it is done and how it pays. For there are some who follow only the paying way. A way that pays in prosperity and general happiness finds adherents. Herein lies our opportunity.

QUESTIONS

1. What faculty makes faithfulness and loyalty possible under all conditions?
2. What proof have we of our spiritual origin?
3. How do we make that proof evident in our life?
4. How do we return to God, and why must we do this before God returns to us?
5. Can we render the "whole tithe" in money?
6. What is a "delightsome land" and how does it remain so?

Lesson 8, May 23, 1948

UNITY SUBJECT—*Joy as a Builder.*

INTERNATIONAL SUBJECT—*Our Need of Public Worship.*—Ezra 3:10-13; Psalms 84:1, 2; Ezek. 11: 16; 37:26-28.

10. And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel.

11. And they sang one to another in praising and giving thanks unto Jehovah, *saying,* For he is good, for his lovingkindness *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid.

12. But many of the priests and Levites and heads of fathers' *houses,* the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

1. How amiable are thy tabernacles,
   O Jehovah of hosts!
2. My soul longeth, yea, even fainteth for the courts
   of Jehovah;
   My heart and my flesh cry out unto the living God.

16. Therefore say, Thus saith the Lord Jehovah: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come.

26. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27. My tabernacle also shall be with them; and I will be their God, and they shall be my people.

28. And the nations shall know that I am Jehovah that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore.

GOLDEN TEXT—

Oh come, let us worship and bow down;
Let us kneel before Jehovah our Maker.
—Psalms 95:6.

SILENT PRAYER—*The joy of the Lord builds up in me spiritual strength that does away with pain, grief, and all other negative forces.*

Constructive living and thinking builds up a harmonious consciousness until we become poised, rounded, and completed in both our physical and our mental or spiritual life. In such living and thinking joy plays an important part, restoring us to a normal outlook regardless of the trials and hard experiences we may have met. Metaphysically this lesson teaches us the benefits to be derived from the habit of praising, singing, and giving thanks.

The custom of praising God and giving thanks for the completion of an undertaking, dedicating it then to the use for which it is intended, is a reversal of the right procedure. Every undertaking should be "dedicated" in the beginning. It was "when the builders laid the foundation of the temple of Jehovah" that "they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah." A work that rests on a spiritual foundation will endure, whereas one that from the beginning has had no thought of divine values incorporated in it will prove transitory.

If everyone who has the success of the United Nations at heart would dedicate it daily in thought and prayer to the accomplishing and establishing of peace among the nations of the world, a world freed from the waste and horrors of war, such a dedication would compensate for the absence of spiritual motivation or religious emphasis in the beginning of that organization. Individuals in general can do for it what the members, for reasons of diversified faiths, cannot do. Daily silent dedication in thought promotes harmony, for where the Highest is recognized and acknowledged men find it possible to agree on lesser if still highly important subjects.

Furthermore the habit of constructive prayer for world peace lessens the burden of fear, doubt, and anxiety that hovers over the sessions of the Council or the Assembly of the United Nations as we who look on, feeling sometimes powerless to do more than watch proceedings and follow the published reports, are tempted to indulge in misgivings about the successful working of the world organization. We are not powerless however. We can watch, but we can also pray, and the undertaking that is now under way for promoting permanent peace in the world deserves our tireless prayers.

Those who remember the failure of the League of Nations may raise doubts and voice apprehensions of failure. "Many of the priests and Levites and heads of fathers' *houses,* the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." Because destruction had overtaken the magnificent structure that was the Temple of their

recollection, they could not believe that a humbler effort would be allowed to come to completion and to stand. We who know the power of thought and who recognize our individual responsibility for the success of world peace and stability know that we can do something toward bringing these states into being. We can believe, we can rejoice in our belief, and we can build up a consciousness of accord that will contribute to the state of the world that we desire to see realized.

Individual faith is important to the individual. Unless it is put to work for the common welfare it is of little importance to the world at large. Everyone whose "heart and . . . flesh cry out unto the living God" can himself answer that cry by living in Godlike fashion, selfless and tireless, for the "hosts" whom Jehovah serves and cherishes. As he does so he builds for them by his efforts "a sanctuary for a little while in the countries where they are come." The situation at present is not far different from that of thousands of years ago. It will never be different unless, enlightened by love and wise in the wisdom of the Christ, we make it different by asserting our constructive thought in the face of the destructive forces abroad in the world. As we do this we lay another foundation, namely for the sanctuary or tablernacle of permanent understanding and unbroken peace that some day must come to completion in the world.

QUESTIONS

1. What part does joy play in constructive living?
2. When should an undertaking be "dedicated," and why?

3. How can each individual contribute to world peace?
4. How can individuals lessen the burden of doubt, fear, and uncertainty that now hovers over the world?
5. To whom is individual faith important? How can its importance be magnified?

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Lesson 9, May 30, 1948

UNITY SUBJECT—*What Truth Requires.*

INTERNATIONAL SUBJECT—*Standing by One's Convictions.*—Dan. 1:8-20.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

GOLDEN TEXT—*Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank.*—Dan. 1:8.

SILENT PRAYER—*My purpose is to do all things in harmony with the inner law of my being.*

To know what we believe and be willing to stand by our beliefs is the mark of a mature person. Youth however can hold fast to its convictions whether they are well thought out or are borrowed wholesale from other sources. The youth Daniel and his companions held the faith of their fathers, taught to them no doubt in early childhood. Their convictions resulted from their unquestioning acceptance of this faith. Not even slavery could release them from their obligation to be true to their God. It intensified their resolution. "Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank."

For a slave to refuse to eat the food appointed him was to invite strong measures. However Daniel had reason and logic on his side. He requested that he "might not defile himself." No one was required to do this. The king however could not be expected to hear appeals from a captive Jewish boy. The arbitrary monarch could destroy anyone who displeased him. Daniel therefore had recourse to the prince of the eunuchs. The latter was kind but firm. He could do nothing but carry out his instructions. Daniel appealed to the next in authority over him, the steward appointed by the prince of the eunuchs. The request for a ten-days test seemed so unimportant that the steward readily granted it. Since the king was not to see the youths for three years, ten days did not matter one way or the other. It did matter however. Daniel and his companions made good use of the time. They feasted on their wholesome diet and put on weight as they had intended to do.

One requirement of Truth is reasonableness. An unreasonable position is an untenable position. If Daniel and his companions had been unable to prove that the diet of their choice was better for them than the one they were voluntarily renouncing, their request would have been denied. When they proved it beyond any doubt there was nothing to do but allow them to continue in it.

When the law of life is kept certain effects become apparent. The four youths who lived on a plain vegetarian diet had "knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." God gave them

these excellencies as a result of their right living. With minds clear and unbefogged by wine and overrich food, they easily mastered the three-year course of study mapped out for those who were destined to serve the king.

Another requirement of Truth is resourcefulness. With mind alert, ways and means become clear that otherwise remain unperceived. Having made full use of their opportunities, the four Jewish youths of noble blood were found "ten times better than all the magicians and enchanters" in the king's entire realm. Their magic however was their understanding of Truth and its action; their enchantment the outworking of the law when faithfully and fully observed. "It is required in stewards, that a man be found faithful." They were faithful to their convictions and even in captivity contrived to keep them inviolate. They reaped the rewards of faithfulness and of rightness of conviction. If their convictions had been mistaken ones, this story would never have been written. "Be always sure you're right—then go ahead," a philosopher has advised. The advice is sound. Each of us should affirm: "I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

QUESTIONS

1. What attitude toward faith is a mark of maturity?
2. In the matter of holding fast to our convictions are apparently unimportant points worth considering?
3. To be tenable what must a position show?
4. What are some of the effects of wholesome diet on the mental faculties?
5. What connection with Truth has resourcefulness?

Silent UNITY

I will lift up mine eyes unto the mountains of light, from whence cometh my wisdom.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo., Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

He Is My Refuge

AN OLD issue of UNITY contains the most powerful affirmation I have ever run across: "I am in the midst of my prosperity now. Father, I thank Thee for Thy great abundance of all-good, which is now flowing to me."

About two months ago, I injured my back at work, and I was off ten days. I did not get paid for those ten days. Last week I was down with the flu and called in to tell my employer that I could not come in. In the meantime my copy of UNITY came, and I applied the affirmation. When I called him, he told me there was a check there to cover my doctor bill and also a check for partial disability, which, though not great in amount, did help cover the time I lost. I still applied the affirmation, and last week my father told me of an opportunity here in the telegraph office, where I could learn to operate a teletype machine. I applied, and tonight I start my lessons. I also planned to quit my present job because it was too much of a "drag" on my physical and mental health, so today I had a talk with my boss

about part-time work. He told me it would suit him fine, because he liked my work and did not want me to quit. I am in the midst of my prosperity. I have my job and a wonderful opportunity to better my present position. Thank you for printing that wonderful article and that affirmation.—*E. L. W., Illinois.*

My Help Cometh from Jehovah

I HAVE been a reader of UNITY for some time, and I have found peace and more understanding from you—help to solve my small problems. For in each magazine I find the answer to one of my so-called problems.—*Mrs. D. L. K., Illinois.*

IT IS almost unbelievable to me how much I have benefited from my study of the book *Lessons in Truth,* and it has been for such a short time! My whole thought trend has changed, and I am a happy person instead of a worrier. Every day when I make my deposit in the prosperity bank I reread your letter saying that you are praying with me, and I am grateful that you are.—*K. H. S., Texas.*

He Shall Have Abundance

I HAVE once more realized how much a prosperity bank helps. I have not lacked a cent for the needs and desires of the family since I started the prosperity bank.—*J. Y. I., Puerto Rico.*

I AM SORRY to be over a month late sending in my bank. Many things have happened, and some are direct answers to our prayers. I had asked your help

in having my folks moved. They finally sold their ranch and we found them a place here to live and got them moved last week. We have had a lot of work to do to get them settled, but we are very happy having them so close.—*F. B. L., California.*

His Truth Is a Shield

A FEW WEEKS ago I wrote to you asking for prayers for the return of several rings that I valued very highly. I got your lovely letter of assurance and the affirmation that nothing is lost, stolen, or mislaid. I immediately quit worrying about the jewelry, knowing that somehow it would be returned. My friends and family worried much about it, but I said that if God intended me to have it it would be returned. Saturday night the rings were returned as mysteriously as they had disappeared, and while I was very thankful I wasn't at all surprised. I merely showed my family the affirmation, and they were deeply impressed with the answer to prayer.—*M. V. L., Pennsylvania.*

I Will Come and Heal

I WROTE to you about two weeks ago for help for a stomach trouble, as everything I ate upset me very much. In fact, I dreaded to come to the table. But now, thanks to you and to God, I feel fine. I started to feel better before I received your prayer, which I have used faithfully every day. It's wonderful to know that God does answer our prayers if we will only let Him.

I suffered with this stomach for several months, trying to help myself, as I know you are all so busy, but I guess I was not strong enough. Now you can discontinue prayers for me. Thank you from my heart. I am inclosing a very small love offering. I do wish it was more, but I am on a small pension and am seventy-one years old; have no complaints. I get along very nicely knowing God is with me all the way. So again, many, many thanks for such good helpful friends as Silent Unity and God bless all of you.—*F. H., California.*

I SHOULD like to tell you how UNITY has helped me overcome insomnia. I simply sit down and read one, two, or even three of the wonderful articles contained therein and go to bed relaxed, and peaceful in mind and body, knowing the great loving Father is watching over me.—*Mrs. A. W. P., Canada.*

Love One Another

I WISH I could put into words the working out of the answer to your prayers on my behalf. Shortly after I wrote to you a new work schedule was posted in our office, and while some work was added to the other workers' schedules mine was reduced. The work that had worried me the most was taken from me. The work I most enjoy doing is still mine to do. We all work together in beautiful teamwork, but I am no longer held responsible for the entire output of the office. Each is responsible for his own share.

Overtime is no longer necessary, so we each have

a day off each week. Once more I can relax and sleep at night. I know it is not a miracle; just another natural working out of God's law.—*M. S., New York.*

Filled with Plenty

I HAVE been blessed with so much I am inclosing a check for ten dollars. Please accept this with my deepest gratitude.

I wrote for help for my son hoping he could enter school; he will be able to do so at anytime. Then I worried about how I was going to meet the heavy tuition cost, and out of a clear sky the school he had attended called him and asked if he would like to accept a position at $250 a month, which he did. He is the happiest boy and loves the work he is doing. This little gift is a love offering, and may God shower upon you all the blessings of which you are so deserving.—*A. R., Hawaii.*

WITH GREAT joy I write you this letter. My heart is so rejoiced that I just don't know what to say. I wrote to you some time ago asking you to pray with me for my husband's success in securing a shoe-repair business. Praise God, the answer has come. Praise God for His goodness. I am just rejoiced. My husband has been able to get this shop at such a reasonable price that it is almost unbelievable. The small amount he had to pay down and the small amount he has to pay monthly is just wonderful. I feel sure and have faith enough to believe that we can make these payments easily if we only have and keep our faith in God.—*M. A., North Carolina.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am following your instructions, and I believe that my prosperity will be manifested, but no money is in sight. The idea of affirming and denying is something that I do not understand. How can we pray, "Thy will be done," and then deny or affirm what we desire? If I affirm that I have paid my creditor when no money has passed, and deny that I owe him, it seems ridiculous. I should like some light on this.—*From a letter received by Silent Unity.*

You should conceive of a larger idea of prosperity than that which is symbolized in the possession of money or of things. Money is the standard of value in the commercial world, but would you measure all your prosperity by it? The source of the individual's prosperity is in his consciousness of the resources of the invisible. If you enter fully into the realization of the words that we sent you to affirm—I am the radiant, all-wise, all-loving, all-conquering Son of God. I rule supreme in all the affairs of mind and body. Infinite wisdom guides me, divine love prospers me"—you will gain a greater consciousness of prosperity than any possessions in the outer can give you; you will have revealed to you the unlimited source from which you can draw according to your giving. "Give, and it shall be given unto you." As you give in the realization of your oneness with this

spiritual source (God's kingdom), you receive from it. You will both receive and give according to your vision. Lift your vision to the Christ.

Your latent forces, thus spiritually quickened, will bring compensation. Have faith in the invisible possessions, and they will be brought forth into the visible. The without shall be as the within. This is the law.

Denials and affirmations are to be made in spiritual consciousness, and not in the consciousness of personality and its limitations. In Spirit there is no lack, no limitation; therefore we can in spiritual consciousness realize the truth of the promise, "Before they call, I will answer," and we can make our denials and our affirmations regardless of what appearances testify.

The will of God is the expression of God, good. His will is an eternal pressing out into the world, and man's consciousness is the avenue of his coming.

Do not affirm that you "have paid" those to whom your money is due. Deny ideas of lack and debt and affirm plenty, and then give forth from your spiritual resources. Whatever finds its way into your consciousness from the divine storehouse must through divine law find expression in the without, for the divine urge is toward expression.

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When one has faith that God will heal him, even though it be only an intellectual perception, does it seem that in going to a healer for help one is "forcing God's hand"?—*From a letter received by Silent Unity.*

A person does not go to a healer with the idea

of receiving healing from him instead of receiving it from God. He goes in order to have his faith strengthened through the new ideas that are given him. He goes to a healer because he has faith in the spiritual healing power. "Where two or three are gathered together in my name, there am I in the midst of them."

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I should be glad if you would explain the meaning of the 35th chapter of Isaiah, especially verse 8.—*From a letter received by Silent Unity.*

We interpret the Bible metaphysically; that is, we think of the names of all the places and all the people in it as representing thoughts and states of consciousness in man. The history of the people and places in the Bible is symbolical of experiences that the overcomer passes through in the process of his evolution from material to spiritual manifestation. The 35th chapter of Isaiah deals with the restoration of the earth. In the individual this chapter refers to the redemption of the body.

The "highway" mentioned in the 8th verse symbolizes the understanding of the saving truth that has become so clear and strong in the consciousness that it cannot be hidden or misunderstood. Spiritual understanding is the way of holiness, the understanding and the realization of wholeness; no unclean or unredeemed thought can touch it. Truth is so simple and clear that "wayfaring men, yea fools, shall not err therein." The thoughts in us that are not yet clear will not stray from the saving truth after they come in touch with this highway of righteousness within us. This highway is really the Christ mind clearly

comprehended and incorporated in consciousness.

Zion, mentioned in verse 10, is spiritual consciousness, and in verse 9 we are shown that when we come to the realization of wholeness and perfection as represented in this chapter, we shall no longer have destructive thoughts. All the energies of our being will have become constructive and upbuilding; "no lion shall be there, nor shall any ravenous beast go up thereon."

This chapter has an outer interpretation also, which is quite clear without explanation. We do not give much thought to the outer meaning of the Bible. We know that when we get right within ourselves, everything in the world about us will be changed to accord with our inner realization of Truth. For this reason we seek that which will aid in our individual uplifting, instead of dealing with the letter of the law, which does not give life.

Does God answer our prayers?—*From a letter received by Silent Unity.*

God is the source of all our good. God is not a distant being, whom we implore and beseech to fulfill for our heart's desire. God is the Spirit of life, peace, freedom, joy, and plenty. The real object of prayer is not to change the mind of God toward us, for God is always the same; it is rather to change our mind toward God, to awaken us to the realization that God is now here with everything that we desire. When we come to this realization our prayers are answered, for then we have only to receive the good that is so graciously and freely offered.

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 107 N Robertson
Burbank—Harriet Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Marie Guental, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 638 1204A
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7; Helen Monton (col) 4419 Mettler
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 5109½ Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich; Carrie Love (col) 246 S De Lacey
Pomona—Max Flickinger, 249 W Monterey
Redlands—Dr. H P Nicholls, 618a W Olive
Sacramento—Naomi Anderson, IOOF hall; Blanche Evans, Y W C A
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 561 Lafayette
Santa Barbara—Warren Meyer, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Women's Club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Eva Kerr Leeman, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Fort Lauderdale—Nora Campbell, Woman's club
Jacksonville—Wm & Bonnie Grenson, 220 E Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 E Orange
St Petersburg—Louise Beaty, 646 S ave S
Tampa—Ruby Wagner, 413 Grand Central
West Palm Beach—Fannye Treaster, 440 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
Mattoon—Ethel Maguire, Hotel Byers
Rockford—Unity, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, Court and Berry
Gary—Margaret Cain, YMCA
Indianapolis—Margaret Strahle, Claypool

hotel; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 314 W Walnut

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE
Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, 148 S Woodward, Rm 215
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Jackson—Bess DeMay, 1508 W Mich
Grand Rapids—Ida Bailey, 126 Sheldon S E
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy
Saginaw—Edmund Risk, Walnut at Genesee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, 3510 Forest
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Mae Lundahl, 110 Onondaga ave
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Mary & George Dunning, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Mary & George Dunning, 203 6th NW
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissmann, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marietta—Orilla Werner, 424 Front
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway

Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, 4030 Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Hotel Frederick

WISCONSIN

Beloit—Eric Butterworth, 1347 White
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
London—Unity, 496 Dundas
Ottawa—Andrew Carlson, National bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen E
Winnipeg—Edna Bowyer, Russell Kemp, 360 Young

ENGLAND

London—Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellesmere, Slough rd
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, 18 Waterloo pl, Co. Durham

Unity literature in French may be secured through Mary Sterling, 93 rue, Truffaut, Paris XVII, France.

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

God a Present Help

By H. Emilie Cady

Where is the trouble when we pray, believing that we are going to receive, but we receive not? asks H. Emilie Cady in her book *God a Present Help.*

According to Miss Cady many of us do not receive because we mistake our hopes for faith. Hope expects an answer in the future; faith takes it as having already been given. "God has already done His part in full," declares Miss Cady as she reminds us of our inheritance, the more abundant life. She declares that the basis of our faith is God's will, the incalculable legacy awaiting our claim, and that "the Holy Spirit alone is the executor of God's will, but even this executor can do nothing for us unless we take the right attitude."

Miss Cady stirs her readers to take the right attitude, to prove God and see if He will not do all that He has promised. She emphasizes so many of the promises of good that one is challenged to step forth on faith and prove them. Some of the chapters are "Good Tidings of Great Joy," "The Will of God," and "Christ in You."

(*God a Present Help* is available in the standard binding at $1, and in the de luxe edition at $2 a copy.)

Appearing in Other Unity Magazines This Month

The Beautiful Secret

One day while out with the sheep Michael heard a low, strange "half-sound." Making his way in the direction from which the sound came, he found a newborn colt lying beside its dying mother. After tugging at the weak, wobbly colt, Michael managed to get it safely inside a near-by shanty, where he left it and returned to his home. The story tells of the joy Michael found in caring for the colt. However the owner of the colt's mother began searching for her, and Michael had a real problem: Should he tell about the colt? This story, entitled "The Beautiful Secret," was written by Jane Manolakas for *Wee Wisdom.*

A Progress *Story about Healing*

In her *Progress* story "Strong Is the Willow" Anne Howard Waters tells how her eight-year-old daughter, who had a heart ailment, was healed through the attentiveness of a friend, Hélène DuBois, who believed that with God all things are possible. Mrs. Waters explains that she was at first reluctant about letting Hélène build up faith in the child when doctors had said the illness would be of lifelong duration. Nancy, the child, accepted Hélène's teaching and was healed. Now she skips to school every morning, and there is no sign of her earlier illness. Like the willow tree outside her window she has grown stronger year by year, for she knows that she is strengthened by the Christ Spirit flowing through her body.

Your Assets

"Are you in need of healing? Do you seem to lack the good things necessary to make your life happy and pleasant? . . . Count your assets. You have enough to meet the need," writes James E. Sweaney in his *Daily Word* article "Your Assets." He considers many of our assets, such as love, understanding, wisdom, courage, faith, and above all, God. "You can always turn to Him. He is your one great asset."

Good Business *Again Presents Letters from "Dad"*

From "Somewhere in Kansas" "Dad" writes letters to "Dear Son." The letters appear in *Good Business.* This month Dad explains the value of letter writing in instances calling for diplomacy. He adds that rewriting a letter and holding it for a day or two is a good policy. Dad says, "You can safely say whatever you please, as ardently or as belligerently or as insultingly as you please—if you don't mail the letter."

First Article in Weekly Unity's *Human Relations Series Appears May 2*

In the first article of the human relations series, which will be presented during May and June in *Weekly Unity,* Sheldon Shepard is quoted as saying that harmonious human relations are threatened constantly by many things in our modern world. As the foundation of harmony Mr. Shepard offers spiritual expression, which "should be a bond between human beings. It should teach us the good in everyone and make our relationships beautiful."

Unity Books and Booklets

For Beginners	Beginning Again — standard only	$1.00
	God a Present Help — standard only	1.00
	God Is the Answer — standard only	1.00
	How I Used Truth — standard only	1.00
	Lessons in Truth — standard only	1.00
	Lessons in Truth — *Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore — standard only	1.00
	Lovingly in the Hands of the Father — standard only	1.00
	New Ways to Solve Old Problems — de luxe $2; standard	1.00
	Six-Day Healing Practice, A — *Spanish* $.10; *English*	.25
	Great Physician, The — standard only	1.00
	Mental Equivalent, The — *German*, $.10; *Russian*	.10
	Whatsoever Ye Shall Ask — de luxe $2; standard	1.00
For Healing	Christian Healing — de luxe $2; standard	1.00
	Divine Remedies	.50
	Jesus Christ Heals — standard only	1.00
	Truth Ideas of an M. D. — standard only	1.00
	You Can Be Healed — de luxe $2; standard	1.00
For the Home	Meatless Meals — cloth	1.50
	You and Your Child — de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper	.50
	Both Riches and Honor — standard only	1.00
	Prosperity — standard only	1.00
	Prosperity's Ten Commandments — standard only	1.00
	Working with God — standard only	1.00
For Inspiration	Best-Loved Unity Poems — standard only	1.00
	Finding the Christ — *Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before? — de luxe $2; standard	1.00
	Mightier than Circumstance — standard only	1.00
	Sunlit Way, The — standard only	1.00
	Unity's Fifty Golden Years — paper	1.00
For Devotion	Bible, American Standard Edition —	5.00
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Effectual Prayer — standard only	1.00
	Silence, The	.50
	Unity Song Selections — cloth	1.00
For Advanced Study	Christ Enthroned in Man — de luxe $2; standard	1.00
	Know Thyself — de luxe $2; standard	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis — standard only	1.00
	Mysteries of John — standard only	1.00
	Talks on Truth — standard only	1.00
	Teach Us to Pray — de luxe $2; standard	1.00
	Twelve Powers of Man, The — standard only	1.00
	What Are You? — de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Good News, The	.10
Be at Peace	.10	He Passed This Way	.10
Breath of Immortality	.10	Holy Bread	.10
Challenge of the Dawn, The	.10	Land Is Bright, The	.10
Christmas Spirit, The	.10	Life Is Consciousness	.10
Daily Resurrections	.10	Mental Equivalent, The	.10
First Things First	.10	Prayer of Prayers	.10
Gift Imperishable, The	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
Great Helper, The — *French, English*	.10	Song of Life, The	.10
God Is Blessing You Now	.10	Way of Faith, The	.10
		Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.00
	Jet and the New Country	1.00

NEWS *from* UNITY

The 1948 Truth-Demonstration Program

In former years various blessings have been the objectives of the annual Truth-Demonstration programs. This year the objective of all Unity students who take part in this Unity event is to demonstrate harmony in their relations with others.

Of especial interest to those who are seeking harmony will be a series of nine articles, by as many Unity writers, that will appear in consecutive issues of *Weekly Unity* during May and June. In them you will find the Unity teaching as to the handling of various phases of human relations, also many suggestions that have proved successful in the life of others.

Harmony with other members of our household and with co-workers is essential if we are to be receptive to our good. Moreover getting along harmoniously with people frees the mental and emotional powers for worth-while endeavor.

It behooves us too to be at work in the cause of universal harmony and peace. Harmony, like other virtues, begins at home, in the individual consciousness. As one by one we exalt the Truth of our being those around us see our "good works" and are also led to try the Truth way.

Talents

I have a "talent" for courage, for strength, for steadfastness, for renewal, for health. I have a "talent for forgiveness, for faith, for confidence, for co-operation, for harmony, for love. I have a "talent" for peace, for tolerance, for poise. I have a "talent" for willingness, for service, for enthusiasm, for zest.—*Dana Gatlin; God Is the Answer.*

Second Term of Unity Training School

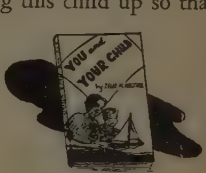
The second term of the 1948 Training School season will begin on May 24 and will continue through June 18. Classes will be offered for first-, second-, third-, and fourth-year students. The schedule of classes and teachers is as follows:

Healing Principles, Alma M. Morse; *Jesus Christ Heals,* Mary E. Wessel; Basic Study of the Bible (O. T.), Elizabeth Sand Turner; Center Ministry: Organization and Operation, Georgiana Tree West; *Lessons in Truth,* C. N. Broadhurst; Bible Interpretation (N. T.), William I. Hoschouer; *Teach Us to Pray,* Charles and Cora Fillmore; Public Speaking, Louise Abney; Art of Prayer, Alma M. Morse; Healing Practice, Cleda Reyner; Center Ministry: Ideals and Ethics, Elsie M. Abbott; Sunday School Seminar, Christiana Cronemeyer.

Unity Training School is conducted at Unity Farm, seventeen miles from Kansas City. After students attending for credit toward teaching and center ministry are accommodated, vacationists and others may reserve the remaining rooms. For full information you are invited to write to G. LeRoy Dale, Registrar, Unity Farm, Lee's Summit, Mo.

The Aim of Child Training

When she speaks of the aim of child training in her book *You and Your Child,* Zelia M. Walters says she does not mean that we should plan a child's future. Deciding that a child is to become an artist, for example, without considering his desires or inclinations, can lead only to frustration, confusion, and unhappiness. "But we can say," writes Mrs. Walters, " 'I will bring this child up so that he



. . . may know that he is a child of God, so he may find his joy in doing God's will, so his life may rise to the heights because he is in accord with the mind that was in Christ Jesus.' "

You and Your Child is a standard Unity book.

Old Mistakes

Making a mistake or becoming involved in a scandal need not be allowed to ruin one's life, according to Clarence Edwin Flynn, who frankly discusses the matter of past mistakes in his article "Don't Let Old Mistakes Defeat You" in the June issue of *Unity* magazine. Mr. Flynn writes: "Living down a mistake may turn out to be the most profitable and rewarding thing you have ever done. It may even turn out to be the salvation of your career and of the things you have most hoped for in life. . . . The thing that happened may really have been a danger signal to cause you to alter your course and change your ways. . . . Some of the finest characters I have ever known have been people who in

earlier years had something to live down." Mr. Flynn's article is sure to be enlightening and comforting to any *Unity* reader, especially one who has had the problem of living down old mistakes.

Progress *Feature Approved by Young Readers*

For several months *Progress* has presented a column called "Let's Talk It Over with the Progress Counselor." The column has been well received, especially by young readers, who candidly admit their desire for dependable,

unbiased advice on such problems as sex, jealousy, making friends, and drinking. One young person comments that the column is a wonderful inspiration to all those who need help. He adds that although we all have a Friend to whom we can talk, it seems to be human to turn to man for counsel.

Progress is Unity's colorful illustrated monthly magazine containing pictures, true-experience stories, the counselor's column, a Tri-Crostics puzzle page, and many other instructive features.

So I tell you, whatever you pray for and ask, believe you have got it, and you shall have it (Mark 11:24; Moffatt translation).

Unity Literature in Bulgaria

Friends of Unity will be glad to know of how much benefit Unity literature and the prayers of Silent Unity have been to a group of students in Bulgaria. The correspondent for this group has written as follows:

"Your letters containing

such an abundance of friendly feeling for me and my friends are among our greatest delights. The periodicals, with their rich supply of spiritual food and force, have become for us such a necessity that we look forward to each and every issue as a real treasure. The five of us meet once a week in one another's homes to pray and to read articles in English. Once a month we invite others who yearn for such messages but who cannot read English. Some of us translate certain articles for them.

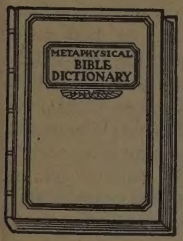
"Your way of presenting Truth is unique. You make Jesus and other Biblical characters so understandable and so dear. In the midst of my daily tasks it is a joy to stop and read here a page and there a paragraph.

"As a teacher I find *Wee Wisdom* very helpful in my work with the younger pupils. With the older ones I use articles in the other magazines. For some of my friends I translate parts of *Daily Word* into Bulgarian. Thus all of us, young and old, profit by your marvelous work. I am very grateful for the great gift of your publications."

The literature received by this group of friends in Bulgaria is a gift from loyal friends here in the United States who send love offerings to the Unity Good Neighbor Fund. This fund is used to supply Unity literature, in foreign languages and in English, to friends in other countries who otherwise could not obtain it. Unity appreciates the loyalty of the many Unity students who specify that their love offerings are to be added to the Good Neighbor Fund.

The Bible is replete with situations where men and women seemed beyond any material help, but through faith and prayer they triumphed right in the face of seemingly insurmountable obstacles.—*Charles Fillmore; Jesus Christ Heals.*

THE METAPHYSICAL BIBLE DICTIONARY



A Guide to Bible Interpretation and Spiritual Understanding

The METAPHYSICAL BIBLE DICTIONARY is offered by the Unity School of Christianity to meet a very definite need on the part of students for a work setting forth the hidden inner meaning of scriptural names and terms.

Years of preparation and research went into this very comprehensive work. That is why it is invaluable as a guide to Bible interpretation in Sunday school classes and in Truth study groups. Students find that this companionable book prompts spiritual growth and understanding.

The METAPHYSICAL BIBLE DICTIONARY gives the metaphysical meaning of Bible names of persons and places, of terms and expressions. Passages that have seemed obscure and meaningless come alive with new depth and significance when you refer to the METAPHYSICAL BIBLE DICTIONARY.

Why not add the METAPHYSICAL BIBLE DICTIONARY to your library now? Attractively bound in blue cloth, this book of 709 pages of definitions and references alphabetically arranged is $5 a copy.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

WHY FEAR THE FUTURE?

Several years ago an elderly physician was forced to move from a section of town where he was well known to a new location. He was in straitened circumstances, and he had many doubts whether he could build up a practice in the new neighborhood equal to the one he had had in the old. His whole future security hung in the balance, and he was filled with trepidation. Then a friend suggested he try the Unity Prosperity Bank plan. Faithfully the doctor followed the plan after receiving his Bank and now, today, he can hardly believe that he was once worried about making a new start. His practice continues to grow, and his friends from the old neighborhood still come to him for treatment.

The Unity Prosperity Bank plan can help you realize God's unfailing abundance in your own life. Send for your Bank now, and lay claim to the unlimited prosperity that God surely intended for you.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

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City ..... State .....

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City ..... State .....

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Announcing--

Unity's Truth-Demonstration Program

for May and June, 1948

The countless requests that come to Silent Unity for prayer and counsel in the matter of living harmoniously with others has led Unity to make the goal of its 1948 Truth-Demonstration program that of demonstrating harmony in human relations.

The Unity Truth-Demonstration Program Can Help You Demonstrate More Harmony in *Your* Affairs

The 1948 Unity Truth-Demonstration Program is stressed in a series of nine articles, by outstanding Truth writers, that will be published in WEEKLY UNITY during May and June. These articles are arranged as a course in human relations, taking up these aspects of them:

Good will toward others
Relations with co-workers
Money problems
Home relationships
Marriage
Divorce
In-laws
Parents and children
Broken friendships

The first article appears in the May 2 issue of WEEKLY UNITY, and others will follow in successive issues through May and June. You can have the help of these frank and comprehensive articles by ordering a WEEKLY UNITY subscription. Be sure to send your order in now so that you may have the May 2 issue of WEEKLY UNITY in time to begin the series along with the thousands of other Unity students who will be using these articles in their demonstration of harmony.

Weekly Unity ***is $1 a year, and your own or gift subscriptions may be ordered on the Bank plan, if you wish.***

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY 6, MO.

A Mother Heart

Ruth Yoland Shaw

I did not understand
The secret of a mother's faith
And graciousness,
Of her great charity
And ways that bless,
Of her forbearance
And sweet content,
Nor of her prayer songs
Joy-filled and benevolent.

I did not understand
The secret of her love
And the soft glow
Within her patient eyes,
Until I came to know
God bit by bit and realize
He meant for me to see
Expression through a mother heart
Of His divinity.